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REPORT

ON

NATIVE PAPERS IN BENGAL.

FOR THE

Week ending the 12th December 1908.

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I.—FOREIGN POLITICS.

THE Matribhumi [Chandernagore] of the 26th November mentions that the administrative system of the French is most defective. Disgraceful scenes occur during elections. It seems that the French are incapable of evolving a sound system of administration. None but those possessing actual experience can have an idea how dangerous it is to live under such a disordered Government. Indians living in British territory imagine that it is a very good thing to be a subject of the French Republic. But they have no idea that the French Republic is, at least in India, a delusion. It is therefore wise to be on one's guard before one is disappointed.

MATRIBHUMI,
Nov. 26th, 1908.

2. In giving a translation of an extract from Sir Edward Grey's speech in Parliament relating to the Persian affairs, **An exhortation to the Persians.** the *Namai Muqaddas Hablul Matin* [Calcutta] of the 30th November exhorts the Persians, each and all, whether in the country or abroad, to awake even now from their deep slumber, to rise on their own legs and make a desperate effort to establish the Constitution without waiting any longer for the co-operation of the Powers.

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 30th, 1908.

3. While thanking the Russians for their semi-official *communiqué* denying that the Russians have ever intended the annexation of Azerbaijan and declaring their sympathy with the Persians, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 30th November draws the attention of M. Isvolsky, Russian Foreign Minister, to the attitude of the Russian representatives in Persia who (says the paper, are responsible for all the trouble in the country, and requests him to give them wholesome advice and thus disabuse their minds of their present mischievous notions.

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 30th, 1908.

4. The *Hitvartha* [Calcutta] of the 3rd December praises the Muhammadans of the country for their determination to boycott the Austrian goods, especially the Fez cap, but advises them to carry on the boycott silently so that they may be on the safe side.

HITVARTHA,
Dec. 3rd, 1908.

II.—HOME ADMINISTRATION.

'a)—Police.

5. The present scare about bombs, writes the *Sandhya* [Calcutta] of the 2nd December, affords an excellent opportunity for wicked men to do mischief to others. The police are beside themselves with fear whenever they receive an information about bombs, and always make haste to search people's houses without discrimination. The authorities have vested the police with boundless powers and give them any amount of indulgence. The result is that the people are getting discontented with the authorities, though of course the authorities do not care for that. What has been the consequence of all these searches which have been conducted in the houses of several respectable and innocent gentlemen in connection with the bomb outrages and the recent *swadeshi* dacoities. These gentlemen had every nook and corner of their houses thoroughly searched, and their pillows, quilts and mattresses ripped open. But how many bombs or stolen articles or implements for committing robbery have been discovered in their houses, though they have been needlessly harassed? All this mischief can be prevented, if the authorities are a little more considerate.

SANDHYA,
Dec. 2nd, 1908.

6. The *Samay* [Calcutta] of the 4th December, pointing out a case in which the police raided a house under the jurisdiction of the Sibpur police-station on the strength of an anonymous letter but found nothing on search, says:—

SAMAY,
Dec. 4th, 1908.

We think there is no provision in the law which empowers a Police officer to search a house on receipt of an anonymous letter. We heard

of many such instances during the administration of the late Lieutenant-Governor. The cases of the Raja of Ambicanagar and Pandit Panchanan Tarkaratna may be mentioned here. These respectable gentlemen were wrongly arrested and put to many troubles. We earnestly request Sir Edward Baker to give these cases a cool consideration. Where nothing will be found on search, the anonymous writers should be promptly arrested and awarded heavy sentences. Unless this is done, there will be no end to the annoyance of the police and damage to the prestige of innocent gentlemen.

SANJIVANI,
Dec. 3rd, 1908.

7. The *Sanjivani* [Calcutta] of the 3rd December hears that this year the expenditure of the Government of Bengal will exceed its income. Therefore instructions have been issued to all concerned to curtail

Lavish expenditure on the Police Department. expenditure. There will be curtailment in all Departments. But Sir Andrew Fraser, the friend of the police, has ordered a liberal expenditure in the Police Department. Several lakhs of rupees have been allotted to that Department. Numerous new appointments have been made in the Detective Department. Hundreds of informers have been let loose on the people. The number of informers appointed are so numerous, that a high official is said to have "cried a halt." Sir Andrew has left this country, having depleted the treasury by increasing the strength of the police.

HITVARTA,
Dec. 3rd, 1908.

8. The *Hitvarta* [Calcutta] of the 3rd December is surprised to find that the police have arrested their sometime favourite Rakhal Chandra Laha for giving false information in the Midnapore bomb case, and exclaims:—

"Bravo, Police and your doings! Every one is at his wit's end here."

9. Referring to the rumour that a punitive police force of 60 constables will be posted in Ward No. 11 in which Inspector Nanda Lal Banerji was murdered, the *Bangavasi* [Calcutta] of the 5th December says that, if the rumour comes out true, it would be a cause of great alarm no doubt.

BANGAVASI,
Dec. 5th, 1908.

10. The *Basumati* [Calcutta] of the 6th December reports that rumour has it that for the suppression of anarchy, a punitive police force will be quartered in Calcutta.

The paper observes that let Government suppress anarchy, but it should not treat good and bad alike with equal severity. The writer is at a loss to understand how the punishment of the whole town is to be justified by the crime of a handful of anarchists, and sarcastically adds that both Koran (the sacred book of the Muhammadans and Purana (work on ancient Hindu mythology) are silent on the point.

DAINIK CHANDRIKA,
Dec. 6th, 1908.

11. The *Dainik Chandrika* [Calcutta] of the 5th December has the following:—

Jatra parties and spread of sedition. We have said before this that the various *jatra* parties and *bakurupis* professional mimics who appear in various disguises for public entertainment, both of Calcutta and the mufassal, help the spread of sedition in the public mind by singing songs showing sympathy with convicted men. Even ladies of the Zenana become displeased with the Government in their hearts after hearing the songs expressive of sympathy with Khudiram, Kanai, Satyendra and others. The Government should turn its eye to the matter while there is time.

NAYAK.
Dec. 5th, 1908.

12. The *Nayak* [Calcutta] of the 5th December refers to a recent paragraph in the *Bengales* narrating how lately a Head-constable of Khulna visited the house of the widow of one Parbati Charan Ganguly of that town, attempted to talk with the young widowed daughter-in-law of the family, and only desisted at the intervention of a neighbour; and in commenting on this incident remarks:—

People are astounded at finding that their idea that even the poorest widow can live unmolested in her house under the British *raj* is not borne out by facts. Will not this Head-constable, who is a devil of a man, be punished, if this allegation against him is true? We await Government action in the matter.

13. The *Bharat Mitra* [Calcutta] of the 5th December notices the conduct of the police at Jhalakati, Eastern Bengal, in telling one Krishna Chandra Ray that he would not be allowed to erect a building intended by him for Kali worship if he engaged the two Barisal drummers who had last year refused to serve at the fair on finding that foreign goods were being sold and purchased there, and observes: "What is he, if not mad, who tolerating such conduct yet expects that there should be no discontent in the country?"

BHARAT MITRA.
Dec. 5th 1908.

The Jhalakati police oppres-
sion.

by him for Kali worship if he engaged the two Barisal drummers who had last year refused to serve at the fair on finding that foreign goods were being sold and purchased there, and observes: "What is he, if not mad, who tolerating such conduct yet expects that there should be no discontent in the country?"

(b)—*Working of the Courts.*

14. The *Manbhum* [Purulia] of the 1st December observes that some of the Honorary Magistrates who are now adorning the Independent Bench of Hon- orary Magistrates. the Independent Bench at Raghunathpur, have been in their places for years. Some of these men are said to draw their inspiration from policemen and make farces of judicial proceedings. To illustrate the point, the writer makes mention of the case in which one Bhairab Modak was proceeded against under Act V and was fined Rs. 16. The writer prays the Deputy Commissioner of Purulia and the Deputy Magistrate of Raghunathpur to look into the matter.

MANBHUM;
Dec. 1st, 1908.

15. The *Sandhya* [Calcutta] of the 1st December, in noticing the commitment of Santosh, Surendra and Jogjiban to the Sessions, suggests a visit to Midnapore and personal inquiry into the truth of the case by Sir Edward Baker. The writer is of opinion that it would not be difficult for His Honour to make arrangements to learn all and hear from all sides, and he concludes by observing that he will bow down to the decision which His Honour will arrive at after a public enquiry on the spot.

SANDHYA.
Dec. 1st, 1908.

16. The *Prabhat* [Calcutta] of the 2nd December writes:—

Prosecution of Charu Chandra Ray of Chundernagore. Considering that you had to give in at last why did you make men laugh by your action?

After this long while Charu Chandra Ray of Chundernagore has been let out on bail of Rs. 10,000. Even though discharged in the bomb case, Charu Chandra had again to go into *hujut* for an alleged attempt at murder. The police opposed bail for Charu Chandra, stating that they would produce evidence against him before Mr. Bompas, the District Magistrate of the 24-Parganas, within seven days; but as they failed to do so, bail was granted. There is no doubt that these things are very unpleasant and disgusting in the eyes of all impartial men. It is three months since the police brought Charu Chandra under arrest from Chandernagore, and proofs against him have not been secured during this long period. It seems there are no more men like Rakhal Das Raha in the hands of the police. Is evidence created in a manufactory that it could not be had even during three months?

PRABHAT,
Dec. 2nd, 1908.

17. The *Hitavadi* [Calcutta] of the 4th December, referring to the The new Judge. approaching retirement of Mr. Justice S. C. Mitter and the rumoured appointment of Justice Lal Mohan Das in his place, remarks:—

HITAVADI.
Dec. 4th, 1908.

Lal Mohan Babu has been acting as an Officiating Judge. We shall be glad if he is confirmed in the post. But will the Government make no arrangement about the pension of Mr. Justice Mitter?

18. The *Samay* [Calcutta] of the 4th December reports under the The case of Matindra Nath Mukherji in the Sessions Court of Muzaffarpur. marginally-noted heading a case in which the accused was sentenced to death by Mr. Kingsford, the Sessions Judge of Muzafferpur, but has been ordered to be released on entering into a recognizance, on appeal to the High Court. The facts of the case as follows:—

SAMAY.
Dec. 4th, 1908.

The accused is Matindra Nath Mukherji; he is charged with having murdered his mother. The latter, whose name was Raj Mohini Devi, was widowed at the age of 19 and went astray. She lived for a long time with a

Deputy Collector and recently returned to her son. On a certain night last May, she was sleeping with Matindra's son on the terrace while Matindra was in another room. There was no other man in the house besides these three persons. Matindra's son, aged about 8 years, says that on being awakened by a noise, he saw two men scuffling with his grand-mother and father. His father after extricating himself from these men, ran away with him and locked the door. The lady was in the meantime murdered. The dead body was removed by the police, and Matindra was sent up on a charge of murder. The prosecution says that the widow had some property, to secure which Motindra murdered her; while on the other hand the defence states that the lady had a paramour of the name of Yotindra who was driven out by her and took her life in revenge. The assessors returned a verdict of not guilty, there being no evidence in their opinion that Matindra had murdered his mother or aided or abetted in its commission. The appeal has come before the High Court, and although it has reserved judgment, it has issued orders on the Magistrate to release the accused on his entering into a recognizance. The Court has also stated that the accused will be let off.

The Sessions Judge apparently thought that when Matindra was present on the scene of the scuffle, he was guilty, and that his boy had given false evidence in order to save his father. But there is no evidence in this case except the evidence of the boy. The assessors therefore pronounced the accused to be not guilty. We find that in many instances the decision of the jury is upheld by the High Court.

When the jury system was first introduced into India, the decision of the jury was made to be final. This was about fifty years ago. We do not deny that the jury being recruited at that time generally from uneducated men, did not perform their duties properly. But times have changed now. If men can be found now who are very meritoriously fulfilling the office of an Honorary Magistrate, will they be unable to perform the duties of a jury?

Further, in Sessions cases, the Judges record the evidence of the witnesses. They do not of course intentionally misstate facts, but some Judges are so very biased against the accused, that they think it a very hard thing to record anything in their favour. Then again some Judges begin to argue with the witnesses, who finding it difficult to parley with such an authority, ends in agreeing with him. Under these circumstances it is a matter of doubt how far the evidence of the witnesses is faithfully recorded. The High Court Judges have to decide on evidence thus recorded. The jury are not allowed to record any evidence: they have only to say whether an accused is guilty or not guilty.

In the above case the accused did not raise any alarm at the time of the scuffle. Now, the circumstances of the case must be considered. The accused is a Brahmin and has some respectability. He could not lose all sense of shame, and bring together all his neighbours by raising an alarm to witness what apparently was a scuffle between his mother and her paramour. Further, the boy said that he saw only a scuffle, but no arms. Then how could the accused know that there would be a murder?

Considering all these things, we request the authorities to give serious thought towards giving increased power to the jury. There is no reason why these powers should be permanently curtailed because there were in the past jurymen who did not make proper use of them. Rather let there be this rule regarding the jury, that they will be empowered to take notes of the evidence and base their verdicts upon them showing reasons. If the authorities do not wish to give finality to the verdicts of the jury, let them give the proposed power of taking notes of evidence to the jury, for then the High Court Judges may take into their account the statements of the jurors in passing their judgments. It should be noted further that every accused cannot appeal to the High Court, nor can everybody engage pleaders and Counsel. Take the present case for instance. If Matindra had been awarded seven years' imprisonment on a charge of grievous assault and he had no means to engage a pleader, there would have been of course an *ex parte* judgment. But the Judges would have got much help, had there been any statement of the assessors giving their reasons for their decision.

19. The *Mihir-o-Sudhakar* [Calcutta] of the 4th December has the following:—

Mihiro-Sudhakar,
Dec. 4th, 1908.

RIOTS BETWEEN HINDUS AND MUSALMANS OVER A MUSICAL PROCESSION PASSING NEAR THE MASJID AT BEGRI.

The hearing of this case was fixed for the 29th October, when the evidence of seven witnesses was taken. Many of the witnesses have said that they saw none of the accused, excepting four or five, at the place of occurrence. The case was then adjourned to the 12th November. All the three witnesses who gave their evidence on this day confirmed what the other witnesses had said. The case was again postponed to the 17th November, so that more witnesses might be brought in, for ten witnesses were not considered enough for this carefully got-up case. All this was done merely to persecute the innocent Musalmans. The Musalmans have to spend three hundred rupees every day as fees for pleaders who have to be taken from the High Court, and the unfortunate men have become penniless paupers. If the case is to be prolonged by frequent adjournments for the purpose of bringing in new witnesses, the luckless Musalmans of Begri will soon cease to exist altogether. Babu Hem Chandra, pleader for the Musalmans, proposed to cross-examine the witnesses on the 12th November, but this could not be done because new witnesses were to be called in. Alas, what a great pity! The innocent Musalmans went to make a just claim for the protection of their own religion and were assaulted; and at last they were made accused in this case, and the soft hand-cuffs of the police were placed on their hands. Even here their punishment did not end, for they have been reduced to beggary for meeting the expenses of the case. God alone knows what more is in store for them.

On the 17th November three more witnesses were examined, and seven out of the seventeen accused were discharged, and charges were framed against the remaining ten under section 147. The case was again adjourned to the 23rd November, on which day seven witnesses were cross-examined and they contradicted themselves in many places. The case was to have been heard again on the next day, but as the Magistrate was ill, the hearing was adjourned till the 2nd December. We do not know what is in store for the unfortunate and poor Musalmans of Begri. We hope that the wise and kind-hearted Magistrate will carefully enquire into the truth or falsehood of the case, and deal out impartial justice. This case against the Musalmans is due to the partiality and improper conduct of the local Hindu Police officers. The Magistrate intends to take up the counter case brought by the Musalmans after the hearing of the present case is over. It is very important that this case should be tried by a European Magistrate. The frequent postponements of the case have inflicted a heavy loss on the Musalmans, and the expenses of the case are being met by subscription. A prolongation of the trial will lead to serious consequences. From what we have heard since the case was instituted, we should think that a Musalman Sub-Inspector of Police ought to be placed in the above-named thana. We hope that the Inspector-General of Police will kindly see to this.

20. Times are growing hard since, according to *Bihar Bandhu* [Bankipur] of the 5th December, the impossible has come to happen, for the people's faith that there would be no interference by Government with their religion has received a rude shock, inasmuch as Mr. Blackwood the District Officer of Mymensingh has, by prohibiting the play of the Sumbh Nisumbh Vadha (a well known incident described in the Markandeya Purana) being staged in any part of his district, been trying to obliterate the words of Mother Victoria's Proclamation about religious toleration. At Jodhpur during the recent visit of Lord Minto a sign-board of the Arya Samaj was taken down on the ground that it belonged to a seditious assembly. Calling on Lord Minto and His Majesty the Emperor to take notice of these facts, the paper says its heart is rending into pieces to see this interference with religion.

BIHAR BANDHU,
Dec. 5th, 1908.

HINDI BANGAVASI,
Dec. 7th, 1908.

21. Referring to the policy of flogging old convicts introduced by Justice Russell of the Bombay High Court, on the ground that such culprits have lately swelled the number in the prisons by ten times, the

Offences due to want of employment.
Hindi Bangavasi [Calcutta] of the 7th December observes that as most of the offences in this country are committed for want of food, Government had better find out means of livelihood for the liberated prisoners, as it will reduce the number of prisoners as a matter of course.

(d)—*Education.*

NIHAR,
Dec. 1st, 1908.

22. In connexion with the Middle English, Middle Vernacular and Upper Primary Scholarship Examinations for the ^{A complaint about examinations.} Burdwan Division which were held on the 25th, 26th and 27th November last, the *Nihar* [Contai]

of the 1st December complains that in the Middle Vernacular and the Upper Primary Scholarship Examinations there were, through a mistake, set questions on the History of Bengal and of India, respectively, instead of *vice versa*. Questions on science and history were printed on the same sheet for each class of examinees and this mistake may be purely a printer's error, but in any case it shows lack of proper supervision on the part of the authorities.

Then again the questions on Bengali literature for the Upper Primary examination were so difficult as to discourage the boys from attempting the answer at all. The questions on object lessons were set in most difficult and unintelligible language. For example one question may be interpreted in two ways, namely—"What are the changes a river undergoes?", "What are the changes a river causes?"

SANJIVANI,
Dec. 3rd, 1908.

23. Referring to the disaffiliation of the Jhalakati Entrance School by the Calcutta University, the *Sanjivani* [Calcutta] of the 3rd December has the following:—

The University instead of spreading education in the country is devising means to destroy it. The strong measures adopted will lead to the disaffiliation of many schools. The inhabitants of Jhalakati have founded a national school there.

SANJIVANI,
Dec. 3rd, 1908.

24. The *Sanjivani* [Calcutta] of the 3rd December says that for the past two years the Government of India have been rendering financial aid to the colleges in Bengal. Some of the colleges got rupees fifty thousand a year, others got rupees ten thousand a year while others again got more than that. Even in the present year several colleges hoping to get the same kind of financial aid from Government have given orders for scientific apparatus and books for library. The University also made a list of the colleges which applied for Government aid, but the Government of India has intimated their inability to render financial help to (private) colleges. The Vice-Chancellor had a long consultation with Sir Andrew Fraser, but it is not known if the former was able to devise any means to secure financial aid for colleges. The paper finally adds that many colleges have spent lots of money in expectation of Government aid and now they will have to repent.

SANJIVANI,
Dec. 3rd, 1908.

The *zulum* of the Education Department and mischief to the country.

25. Verily it was at an evil moment, writes the *Sanjivani* [Calcutta] of the 3rd December, that the attempt to convert the Education Department into a Police Department was made. Its result has been that youths and boys have been greatly excited. Many of the Inspectors (of schools) and teachers in Eastern Bengal are more mindful of finding out which students wear *swadeshi* shoes and clothes and in which of them (the students) patriotism is strong, than of imparting education. A similar spirit is getting to be strong in Western Bengal. The students of Rungpur sang a *swadeshi* song, and for this offence many of them were punished and the names of several others were struck off. Pares Chandra Maulik, who is an accused in the Alipore bomb case, was expelled from the Rungpur School in this way. Since the *swadeshi* agitation was started several boys have been flogged, sent to jail, persecuted by teachers, deprived of scholarships, expelled

from schools and oppressed like thieves and robbers by the police. The result has been that the boys and youths have become much excited.

The nature of young men and boys is that the greater the amount of obstruction put in the way of what they think a good work the more determined will they be to do the work. Much unrest has been created in Bengal by forgetting this simple truth and the Education Department and the Police are the principal causes of the unrest. The University is attempting to increase this unrest. Those teachers and students who are *pro-swadeshi* are being required to sign an agreement. They are of course signing it, but in their hearts they are cursing the Government and the University. Contempt and discontent are spreading through the country.

Such is the stringency of University regulations that many are being obliged to give up studies. A college is allowed to admit only a fixed number of students in Chemistry and Physics. When that number is full students cannot get admission in the classes and are forced to take up subjects which they do not like. There have been many inconveniences for M.A., students and serious obstruction to study has been offered in not allowing several colleges to teach many subjects. This is also another cause of the spread of discontent.

The profession of law is one of the principal means of livelihood of educated Bengalis. The University is putting obstacles in the way of the study of law. Many of the mufassal colleges are going to be abolished and resort is being had to several tortuous ways to disaffiliate the Calcutta colleges. The University is endeavouring to abolish all the colleges and to establish its own college in their place. The result of this will be that many young men will not be able to study law. For a great number of men there will be no room in the University college; they will not be able to afford the higher fee which will be demanded by the University Law College. Those who study law while teaching or doing other work will be wholly debarred from taking up law. When in consequence of this the way of earning livelihood of the majority of educated Bengalis will be stopped, will they blees the University with a contented heart? Will not these starved men get angry with the rulers?

Sir Andrew Fraser is gone and Sir Edward Baker has come in his place. In Bengal depth of education is not so much required as breadth.

26. Referring to the disaffiliation of certain law colleges by the University of Calcutta, the *Hitavadi* [Calcutta] of the Disaffiliation of Law Colleges. 4th December says:—

HITAVADI,
Nov. 27th, 1908.

This act of the University shows the climax of injustice. It is unreasonable to deprive a college of the privilege of imparting instruction in law, when that college strictly observes the regulations framed by the University for teaching that science. Was any of the colleges which are now being disaffiliated asked to make any reform? If not, is not hurling a thunderbolt on them all on a sudden an act of oppression? It is of course desirable that law-teaching should be perfect, but is it reasonable to declare that instruction in law should be imparted nowhere but in the colleges founded by the University? The University will establish only two or three law colleges in Bengal and Bihar. Have the University authorities any idea of the inconveniences that the law students will have to suffer under the circumstances? If the intention of the authorities is not to put obstacles in the way of the teaching of law, and if an improvement is desired in the method of teaching, then it is our request that the University would change their proceedings, otherwise people will think that the plea of reform is a hollow one, and that the real aim of the authorities is to diminish the number of pleaders and muktears?

27. The *Howrah Hitaishi* [Howrah] of the 5th December, in a leading article entitled "Destruction of law-teaching," Destruction of law-teaching. comments as follows:—

HOWRAH HITAISHI,
Dec. 4th, 1908.

It is no exaggeration to say that the schools and colleges of the country are well nigh on the point of extinction, through the regulations framed by the Vice-Chancellor, Dr. Asutosh Mukerji, to give effect to the provisions of the new University Act. Some schools and colleges have already been destroyed, not being able to bear the extreme severity of the authorities. The rest which have up to this time somehow managed to exist by spending lots of money to observe the whims and regulations of the authorities, are

also favoured with the kind attentions of the authorities. Along with making the rules and regulations more stringent, inquiries, inspections and supervision are being made more harassing every day. Over and above these a new whim has dawned upon the fertile brain of Dr. Asutosh Mukerji. He has said that there is no proper arrangement for imparting instruction in law in the colleges of this country. The students do not regularly attend the classes, although their attendance is registered. The Professors of these colleges are also not whole-time officers; this does not ensure thorough teaching. Specially there should be a library attached to each such college to enable the students to acquire a thorough knowledge of law. Under these circumstances a law college on improved methods should be opened under the direct supervision of the University. After a good deal of discussion on this subject, it was decided that a model law college should be established by the university, but this college would not have the monopoly of law-teaching. The law colleges of the country would be empowered as before to teach law according to the rules fixed by the University. Although this proposal put a stop at that time to all agitation against the University measures, we understood then that these were only hollow protestations and not a frank promise. There may be no direct interference with the existing law colleges, but ere long they will be destroyed through the operation of stringent measures. The authorities cannot bear to see certain middle class men earning a livelihood by the profession of law. That is why Mr. Saraswati (Dr. Asutosh Mukerji) is bent upon rooting out law-teaching. Otherwise no one can appreciate his motive in destroying or reforming law-teaching in a country which has produced such legal luminaries as Dr. Rash Behari Ghosh, Sir Chandra Madhab, Mr. Sarifuddin, Dr. Gurudas, Sir Ramesh Chandra and even Dr. Asutosh himself—men who can hold their own against any lawyer of this country or of England. We say, let a current of strong agitation flow throughout the country on this occasion. Let that current run towards the way of salvation like the sacred stream of the Ganges piercing the tangled locks of Asutosh. Let every educated man gird up his loins and proceed to root out this new measure of the University. If the University has determined to bring about any reform, let it speak out the same clearly before the Principals of the Colleges and the public. The latter will never be backward to meet the rules and desires of the authorities, provided they are not unusual and impossible. If after this the colleges do not observe the rules or orders of the University, in that case alone should the question of maintaining or abolishing the law departments of those colleges form a subject of consideration for the University. But it is never proper to bear silently the sudden introduction of such despotism.

BASUMATI,
Dec. 5th, 1908.

28. The *Basumati* [Calcutta] of the 5th December writes to say that at a meeting of the Calcutta University, Disaffiliation of law colleges. it will be proposed to deprive the Tejnarain Jubilee College, Bhagalpur, the Bihar National College, Bankipur, and the Midnapur College of the privilege of imparting legal education. The paper asks, who shall say why this has been the fate of the law classes of these three colleges? The helmsman of the University, Doctor Saraswati, will not rest before he has exirpated the race of pleaders in Bengal. Why has he such a dislike for pleaders?

BANGAVASI,
Dec. 6th, 1908.

29. Referring to the proposed disaffiliation of law classes in the Bhagalpur college, the *Bangavasi* [Calcutta] of the 5th December writes:—

The proposed disaffiliation of law classes in Bengal.

Like the Ranchi College Scheme of Sir

Andrew Fraser, is it necessary that the proposed disaffiliation should also be ordered in a hurry? Would it be wise to create a Government monopoly of law classes?

DAINIK CHANDRIKA,
Dec. 7th, 1908.

30. The *Dainik Chandrika* [Calcutta] of the 7th December, in referring to the recent disaffiliation of a number of law colleges, writes:—

The abolition of law classes. It is a pity that the forebodings of those who apprehended the abolition of private law classes when the University Law College Scheme was put

forward have proved true so soon. It is a greater pity that the Vice-Chancellor should have shown such *zid* and disrespect towards Mr. A. Choudhuri during last Saturday's debate on this subject. It is really inconceivable that Dr. Mukerjee should forget the dignity of his office and behave like a school-boy. Does not the Judge's conduct on this occasion towards Mr. Choudhuri indicate an attitude of contempt towards Senators generally? Does Mr. Justice Mukerjee imagine that whatever he will, must prevail? It is curious that the opposition to the abolition of the law classes should have come all from distinguished lawyers. This fact is making people attribute all sorts of motives to Dr. Mukerjee for his conduct in the present case.

31. In giving an account of the "scene" between Mr. Justice Mukerjee

"A fight between an elephant and a tortoise."

and Mr. A. Choudhury at last Saturday's meeting of the Calcutta University, the *Sandhya* [Calcutta] of the 7th December calls the Vice-Chancellor the *upapati* (the paramour) of the University, and twists Mr. Golap Chandra Sastri on the pitch-black colour of his skin, a colour which, it says, is the same as that of the coal in which the Sastri deals. This Sastri, the paper continues, has been made a cat's-paw of by the Vice-Chancellor, has been made to pull the chestnut out of the fire for the latter without soiling his hands, which, black as they are, cannot be made blacker by the heat of the oven.

In concluding, the paper warns the Lieutenant-Governor to urge the University to proceed with caution in this matter. Otherwise between the partition agitation and the strong protest which will be set up against the doings of the University, the difficulties of the existing situation will be considerably aggravated.

32. The *Basumati* [Calcutta] of the 5th December reports that the

Dismissal of a school Pandit.

Inspector of Schools, Rajshahye Division, has written to the Secretary, Lokenath Institution,

asking for the dismissal of Govinda Pandit, although the Government has withdrawn the case for sedition against the Pandit. Verily, as the native proverb has it, "the touch of the tiger, causes eighteen sores."

33. The *Howrah Hitaishi* [Howrah] of the 5th December, in commenting

Mr. Küchler's opinion on students.

on the opinion recently expressed by Mr. Küchler.

Director of Public Instruction, Bengal, on the students of the Presidency College changing them with disobedience says that Mr. Küchler has further written that it is the opinion of the Principals of Colleges and guardians that boys should not join political agitation, and that it is not safe to keep in schools teachers who join political agitation. The journal asks, is it not more dangerous to keep boys under the supervision of Educational authorities whose brains, like that of Mr. Küchler, are being perpetually exercised by political problems? Did any hair-brained guardian or Principal of a College ever go to Mr. Küchler to lay bare his heart to him?

(e)—*Local Self-Government and Municipal Administration.*

34. In noticing the forthcoming Viceregal wedding, the *Sandhya*

The Municipality and the Viceregal wedding.

[Calcutta] of the 2nd December says, that people were under the impression that the forthcoming marriage of the Viceroy's daughter would be an

official function. But the *Pioneer* has now told the world that the event will be only a family function on the Viceregal household. The writer objects to the spending of the poor rate-payers' money to the amount of rupees three thousand by the Calcutta Corporation for a present to be made on the occasion of the marriage to the bride, and suggests that the Viceroy should refuse to accept any present of the kind.

35. Referring to the present which the Calcutta Municipality proposes to make on the occasion of the forthcoming wedding of the youngest daughter of His Excellency the Viceroy, the *Hitavadi* [Calcutta] of the 4th December says:—

The Calcutta Municipality is making preparations for making a present worth rupees three thousand to the daughter of the Viceroy. We are spared

SANDHYA,
Dec. 7th, 1908.

BASUMATI,
Dec. 5th, 1908.

HOWRAH HITAISHI,
Dec. 5th, 1908.

SANDHYA,
Dec. 2nd, 1908.

HITAVADI,
Dec. 4th, 1908.

the task of passing remarks when one cuts one's coat according to one's cloth. On the one hand a proposal is being made to enhance the load of taxes of the poor rate-payers while on the other the rate of expenditure is on the increase. Rupees three thousand is not much; it would have been better if the Commissioners had raised this sum by subscription among themselves, instead of throwing the burden on the shoulders of the rate-payers. Many a man can show his loyalty and munificence in this way at the cost of others.

DAINIK CHANDRIKA,
Dec. 5th, 1908.

36. Referring to the proposal made by the Commissioners of the Calcutta Corporation to make a wedding present to the Viceroy's youngest daughter, Lady Violet, the *Dainik Chandrika* [Calcutta] of the 5th December writes:—

It is a great pity that the proposal was not accepted in the meeting. The Commissioners will raise the money among themselves and make the wedding present. We are not satisfied with this arrangement for we do not think that the Corporation's money is not misused in any way. Again, a gift of Rs. 3,000 from the public money on the occasion of the marriage of the Viceroy's daughter is not a misuse but a good use of money. We are loyal Hindus; in our eyes king is like the God. Further the present of the Commissioners will be a personal present. The inhabitants of the Calcutta will have no connection with it. We trust that the Commissioners will again take this matter into their consideration.

DAILY HITAVADI,
Dec. 8th, 1908.

37. The *Daily Hitavadi* [Calcutta] of the 8th December has the following:—

Many persons thought that the wedding of Lady Violet would be an official function. But the Government has totally denied this. It is a family affair of His Excellency Lord Minto. We learn that the proposal made by the Calcutta Corporation to give a wedding present worth Rs. 3,000 on the occasion of the Viceregal marriage at the cost of the rate-payers has been dropped. The Commissioners will raise the sum from among themselves. This is a very good arrangement.

BANGAVASI,
Dec. 5th, 1908.

The proposed extension of the Harrison Road slaughter-house.

38. Referring to the proposed extension of the Harrison Road slaughter-house, the *Bangavasi* [Calcutta] of the 5th December writes:—

The Hindu *shastras* do not sanction slaughter of animals. The Municipal Committee have decided to visit the spot before deciding finally. This is as it should be. It would be unwise for the Municipality to hurt the feelings of hundreds of Hindus and Jains merely for the sake of a paltry pecuniary gain.

HINDI BANGAVASI,
Nov. 7th, 1908.

The proposed extension of the slaughter-house on the Harrison Road.

39. Referring to the proposed extension of the slaughter-house on the Harrison Road in disregard of the representation of the Hindus and the Jains, on the ground that the slaughter-house has long been in existence there, the *Hindi Bangavasi* [Calcutta] of the 7th December observes that it is not wise on the part of the Municipal Corporation to wound the feelings of thousands of the Hindus and the Jains for a slight gain.

(f)—Questions affecting the land.

MANDHYA,
Dec. 1st, 1908.

40. The *Sandhya* [Calcutta] of the 1st December writes:—

We see that Bettiah and North Bihar are going to rack and ruin. Seventeen blacks have been sentenced to six months' rigorous imprisonment for having burnt the tum-tum of one Mr. Moore, an indigo-planter, by the Christian Deputy, Rowland Chandra. One of the men punished is Bachhu Babu, a respectable zemindar who has also been fined Rs. 500 or is to get three months' imprisonment in addition. Now what are things coming to? Is the country to

be sent to the dogs for the sake of the planters? Let Sir Edward Baker institute an inquiry by means of an indigo commission like that of old, let the Maharaja of Darbhanga and Sir Gurudas Banerji, Messrs. Geer and Bompas and a representative of the planters constitute this commission. The ryots will be appeasod when they know an inquiry is being made. It is Sir Edward's foremost duty to quieten his people; we know he will not neglect it.

41. The following is a full translation of an article under the heading "Praja-vali" (i.e. sacrificing the people) which appears in the *Sonar Bharat* [Howrah] of the 6th Agra-hyan 1315. B. E. (21st November 1908):—

SONAR BHARAT,
Nov. 21st, 1908.

SACRIFICING THE PEOPLE.

"The indigo-monkeys have burnt golden Bengal to ashes."

When the oppression of indigo-planters caused the fire of unrest to blaze out furiously in the province of Bengal, when the justice-loving missionary Long was punished with imprisonment for having translated the "Nil-Darpan" into English, when the philanthropist Harish Mukerjee while fighting for the Bengali raiyats fell untimely into the jaws of death, then raiyats while driving their ploughs in the fields used to sing in a rural tune and with a pained voice:—

"The indigo-monkeys have burnt golden Bengal to ashes,
Harish has died untimely, Long has got imprisonment."

Immediately after that the Indigo Commission was appointed, and the raiyats were saved from the hands of the white-bodied indigo-planters who were like Death. We thought that that danger was over—that the burning pain and trouble connected with indigo existed in Bengal no more. But what again do we hear now? It appears that oppression by indigo-planters has begun again. It appears that the native raiyats are again groaning under (literally, crying "Save, save" owing to) the harassment caused by indigo-planters. But this time it is not in Bengal proper (but) in Bihar in the Champaran district. The real nature of this oppression is described below.

For nearly fifty years the indigo-planters of the Champaran district have been showing an extraordinary (spirit of) domination and despotism in certain matters. They realise from the raiyats a cess named "Abawab," but there is no provision for this cess in the Tenancy Act. (They) take another kind of cess named "Amahi:" it is to be paid at the rate of one rupee every year for mango crop. This "Amahi" has to be paid whether or no there is a crop of mangoes. There is another kind of cess: its name (is) "Kandhahi." Raiyats who cultivate sweet potatoes have to pay this cess. There are various other kinds of extraordinary cesses of this nature.

Some ill-feeling took place last year between the Manager of the Sathi Indigo Factory and the raiyats. The cause of that was that having suffered bad luck for some years in succession, the raiyats wanted to give up the cultivation of indigo and gram. But the indigo-planters of the Sathi Factory and the Mataria Factory are not agreeable to this. When the raiyats did not give up this resolve of theirs, then the above-mentioned planters kept on instituting criminal cases against the raiyats. As a result of that many raiyats were appointed to the posts of special constables as a penalty. The raiyats appealed to and moved the High Court in certain cases, and were saved from the punishments (inflicted on them) by the Lower courts. Consequently they received protection under the law to some extent. They never committed any illegal act whatever, for whenever they did anything, whenever they sought redress against any oppression, they informed the Magistrate, the Commissioner, and the Lieutenant-Governor about it in every case. In these circumstances, when the shrewd Kuthials (i.e., indigo-planters) found that so long as the law helped the raiyats no tyranny could be exercised on them (the raiyats); they made a verbal compromise with the raiyats, by calling them in and satisfying them with sweet words. The raiyats placed faith in the mere words of the Kuthials' mouths. It is needless to say that it is owing to this sort of faith and belief that such distress has came upon this country. At this time Mr. Cuffin (?), the Manager of the

Sathi Factory, went to England for some time. But the Manager Sahib who was officiating for Mr. Cuffin (?) forgot the previous compromise and began to institute several law-suits against the raiyats under section 80 of the Bengal Tenancy Act. However, the settlement of all these cases was postponed till the return of Mr. Cuffin (?) and it still stands adjourned.

After this the Kuthials of the Parsa Factory and other factories unitedly established a sugar factory at Laria. The Kuthials of this sugar factory compelled the raiyats to grow sugar-cane on their respective lands, but they got only a very nominal amount as wages for this. As a result of this smallness of wages, the raiyats went on suffering loss from the very beginning of their growing sugar-cane. The raiyats saw that considering the way in which the Amla of the factories took bribes and committed *zulm* and *zubbordust*, the small rate at which they received wages, and the way in which the situation during the year continued bad, there was a great probability of their being extirpated. They, therefore, called a village panchayet (meeting) without delay to consider the means which should be adopted to redress this. They assembled in it, and resolved that a representation should first of all be made to the authorities for redress; hence it was by following a lawful method that they informed the Kuthials (that) considering the way in which they had been distressed for want of food for thirty years in succession, the Kuthials should have to make special consideration about their debts and dues, failing that there was great probability of their being extirpated. But the Kuthials did not speak a single word in reply to this palliative prayer of the raiyats.

The remained silent before the raiyats, but they began to hold frequent meetings at Motihari to settle this matter with the help of the Manager of the Raja of Bettiah and the District Magistrate. As a result of these meetings or consultation, they arrived at a very serious conclusion. They concluded that these raiyats were disobedient to the Government. They accordingly informed the raiyats by issuing a notice under section 144 of the Indian Penal Code, that they should not be allowed to hold any meetings or counsel any more. They were "raiyats disobedient to the Government," because they did not silently grow sugar-cane for the Kuthials by going the way to ruin and incurring loss and destroying themselves. What a (strange mode of administering) justice, what a love of justice! This kind of notice can be issued only if anybody destroys the public peace, creates mutual hatred or animosity between different classes of the Emperor's subjects, or transgresses the law. But these illiterate cultivators did nothing of the kind; they used to assemble only for removing their own distress and poverty. It is not that the authorities did not understand that, but it is for ruining the raiyats and for protecting the interests of the members of their own nation that (the authorities) did not hesitate to take to such an improper path.

On the evening of the very day on which this notice used to be issued at 10 or 12 o'clock, raiyats used to be brought under arrest on a charge of having disobeyed the notice. If any arrested raiyat tried to prove his innocence in this matter, he was not allowed to do so, but moreover the degree of his persecution would be increased. Helpless at last certain arrested raiyats sent a memorial stating their respective distress to the Magistrate, the Commissioner and the Lieutenant-Governor.

In order that this attempt of the raiyats might be unsuccessful and they might be persecuted all the more, the indigo-planters made a representation to the authorities to the effect that the raiyats might commit riots and disturbances, and that they should, therefore, be placed under a punitive or military police. But the then Collector, Mr. Greenfield, refused (to grant) this prayer, for in his opinion there was no chance of any unrest being caused by these quiet raiyats. But he being immediately transferred, Mr. Garret came in his place, and as soon as he took over charge he held counsel with the manager of the Bettiah Raj and quartered military and ordinary police forces at the place where the raiyats live. As a result of this, nearly two hundred respectable gentlemen of the Champaran district were, absolutely without any cause, punished and insulted by being appointed special constables, etc. Besides this, warrants of arrest were issued against two hundred more gentlemen; but they were compelled by the fear of being insulted to run away to Calcutta

and other places. Those of them who were caught were, in spite of their being respectable (people) and being able to find securities, persecuted by being sent to *hajut* instead of being released on bail.

Sital Ray is a respectable gentleman of the village of Mathia. He knows nothing about all this confusion and disturbance, and yet on a sudden the Reserve Inspector, Mr. Knight, with his men surrounded his house one day and brought him under arrest and threw him into *hajut*. At last he has got released by furnishing bail for a large sum of money. After this more than a hundred men more were arrested, and, excepting the raiyats of the Kuria Factory, none of them were released on bail. There is one thing which has not been said before. The Manager to the Raja of Bettiah is not a Native, (but) an Englishman. His name (is) J. R. Lewis. He is the sole proprietor of this Kuria Factory. The raiyats who are under the Mallahia Factory have left their homes for fear of being arrested and are now fugitives.

The raiyats were at first prosecuted under the provisions of section 144 (of the Indian Penal Code). Perhaps this section was not favourable for the sacrificing of the raiyats, (and) for this reason the authorities have now given up the knife of section 144 and taken in the hand the sword of section 505. Consequently when the section (under which they were charged) was changed, there was no help but to release the arrested persons on bail.

Sital Ray was at first ordered to be released on a bail of five thousand rupees and a bond of ten thousand rupees; but all respectable men were unwilling to stand bail for him out of fear of the authorities. But in the meantime the Government having again been of adverse opinion, this order has also been revoked.

Babu Radhu Mull is a Municipal Commissioner of Bettiah and a big banker. The Magistrate of Bettiah issued a warrant of arrest against him under section 153A; but he left the town and went away to another place before his arrest. For this reason nearly two hundred Police officers surrounded his house that night and attached all his goods, and arrested his *karpardas* Ramsarat Lall in his place and kept him imprisoned in *hajut* for two days. At last when this *karpardas* agreed to produce his master, he was released on a bail of two thousand rupees. But when section 506 was substituted for section 153A. his bail was ordered indeed, but as he did not agree to furnish that, he was again taken and kept in *hajut* under the provisions of sections 109, 505 and 153A.

When this was the situation all over (literally, in the four directions), then the raiyats sent another memorial to the Lieutenant-Governor and the Commissioner. Though on getting this information the Commissioner Sahib came to hold an inquiry, he did not go to the place where the raiyats live, the raiyats could not have a look at him, he finished the inquiry simply by embracing the English residents of Bettiah for five hours, and then came away. Consequently the raiyats could not inform the Commissioner of any of their affairs.

Sital Ray is now undergoing his trial, and Radh Mull has surrendered himself. Two pleaders came from Bankipur and applied for his release on bail, but the English Magistrate, who is a friend of the indigo-planters, has, as a mark of his love for his friends and nation, refused this just prayer of this highly respectable man and has thrown him into *hajut*.

Readers, male and female, who are like our brothers and sisters, what do you think of this strange story? Perhaps every one is thinking that the measure of treachery to their own country on one side and of oppression on the other side is becoming full. Those who are traitors to your own country, open your eyes and look—the spirits of Siraj and Mir Kasim are still looking at you and laughing boisterously. It is perhaps known to everybody that certain diseases and sins reach down to the seventh generation. That period is not yet full for us. And as for the other sin—about the fulness of oppression—it is perhaps needless to mention that.

42. Referring to the prayer of the white planters to Government to order an investigation in the present agrarian

The Bettiah disturbance. disturbances in Bettiah and the intention of the Government to appoint an officer for the propose, the *Hitvarta* [Calcutta] of the 3rd December suggests the appointment of a Bihari gentleman of indepen-

dent character along with a European officer. The paper then finds that a great hitch in the way of successful inquiry lies in the fact that the poor raiyats will dare not depose against the whites in a Court of Law.

(g)—*Railways and Communications, including Canals and Irrigation.*

BURDWAN SANJIVANI.
Dec. 1st, 1908.

43. A correspondent of the *Burdwan Sanjivani* [Burdwan] of the 1st December draws the attention of Government to Repairs to an embankment urgently required in the Burdwan Ajay river, near the Sat Kahunia village in the Kanksha thana, and says that unless the embankment is thoroughly repaired before the rains, 50 to 60 villages will be swept away.

(h)—*General.*

SANDHYA,
Dec. 1st, 1908.

44. The *Sandhya* [Calcutta] of the 1st December writes:—

Sir Edward Baker.

THE NEW.

To-day we have got a new Lieutenant-Governor. Thanks to the administrative policy of the English, the cane is changed every five years, the paddy-husker is changed in order to work the paddy-husking machine (the better). We, on our part, can make use of this opportunity to turn on our side a little ; perhaps also we can draw a breath of relief (literally, hope) as well. We know indeed that a paddy-husking machine, even when it goes to heaven, has to husk paddy ; but none the less if the paddy-husker is occasionally changed, at least the mode of working comes to be somewhat new. And in this change lies a little pleasure.

Sir Edward Baker is seated on the *masnad* of Bengal. His luck is good, else why should he be so great ? But he is first an Englishman, and then the ruler of Bengal ; so we cannot solicit the philosopher's stone from him. For he can never be (like) the (fabled) tree which satisfies all desires. The English are the traders and artizans of this country, and they being such, their representative cannot by any means be like the (fabled) tree satisfying all desires. But he can do one thing : he can refrain from working the paddy-husking machine with his boots on. The work is (in that case) done exactly as before, the husking of the paddy goes on equally well, and yet if the paddy-husking machine is worked without the boots on, the wear and tear of the machine is lessened. If this little he can do, his purpose is gained, while we, on our part, are spared unlimited torment of anguish. We dare hope this much, because Sir Edward Baker knows the Bengalis.

We should not speak as we have spoken, if on all sides there had not been a row over bomb explosions, the bustle of law-suits, and rumours about the framing of new legislation. We think that if Sir Edward Baker had come in as Lieutenant-Governor a little earlier, the scandal at Midnapore would not have assumed such proportions, the Alipore affairs would not have become so serious, the *Englishman* would not have been able to abuse us incessantly in the way it is doing. The poison which Sir Andrew Fraser has brought up by churning the ocean of Bengal, will have to be drunk off by Sir Edward Baker, if the frame-work of Indian Government created by the English is to be kept up.

45. The *Bankura Darpan* [Bankura] of the 1st December gives a hearty

Welcome to Sir Edward Baker. welcome to Sir Edward Baker on the occasion of his accession to the *masnad* of Bengal.

BANKURA DARPAH.
Dec. 1st, 1908.

SANJIVANI.
Dec. 3rd, 1908.

46. The *Sanjivani* [Calcutta] of the 3rd December writes that Sir Edward

Baker wired from Bombay to the officials here, The first act of the new Lieutenant-Governor. intimating that the police need not make arrangements for His Honour's reception with anything like grandeur. The paper also adds that when Sir Andrew Fraser was living at Belvedere, additional police guards and soldiers were stationed there for His Honour's protection. The paper understands that the new Lieutenant-Governor has ordered discontinuance of the additional guard, and His Honour believes nobody will do him any harm. The writer is also strongly of the same opinion.

47. The *Dainik Chandrika* [Calcutta] remarks :—

Sir Edward Baker. On the 30th November last, Sir Edward Baker took charge of the Lieutenant-Governorship of West Bengal. Considering the present crisis and the excited feeling of the white race, there can be no difference of opinion as to our need of a firm and experienced ruler. We are glad to inform the public that our new ruler Sir Edward Baker is completely equipped with all the qualifications absolutely indispensable for a Lieutenant-Governor.

We deem ourselves fortunate enough in having Sir Edward Baker as our ruler, at a time of so much unrest. From the proofs that we have already had of his experience in administration, we can safely entertain every hope, and hold out at the same time every hope to the public, that at least during his administration the undue high-handedness of the police will be much reduced.

48. The *Sanjivani* [Calcutta] of the 3rd December has the following :—

Sir Andrew Fraser was very unpopular. Sir Andrew Fraser and Sir Edward Norman Baker. However high may be his praise on the lips of the Rajas and Zemindars of Bengal, however large may be the funds collected for the erection of his statue, however costly may be the dinners given in his honour, he was nevertheless very unpopular. Nobody would have asked him a word on the eve of his departure, if no attempt had been made on his life.

Why was he so unpopular? First, because as a ruler, he did harm to the Bangalis. They can never forget the fact that in spite of the united protest of their leaders against the partition of Bengal and his promise to them to represent their views to Lord Curzon, he supported the partition scheme.

The greatest glory of the British administration is to recognise merit without partiality in the employment of men in the Government service. This glory Sir Andrew destroyed. Before his rule the Provincial and Subordinate Civil Services were filled on the results of competitive examinations. He abolished this system of recruitment, and threw these services open to a particular class. He reserved appointments in Bihar for the Biharis, and those in Orissa for the Uriyas, and practically announced that the people of the whole world have claims to Government service in Bengal. Such partialities made him unpopular here.

He was a friend of the Police, and this led to the anarchy in Bengal during his administration. The Detective Department was given immense power, its staff was much increased, and hundreds of spies were taken on regular pay. There is no end of persecution of those men against whom these spies, fed by the Government, submit their reports. Believing information sent by them, the police have entered into the houses of more than one hundred respectable men; their reports have sent many men of position in Bengal to prison. On a representation to him against the police oppressions, Sir Andrew Fraser unhesitatingly said that these were inevitable in the present condition of Bengal. He did not think it at all necessary to punish those who persecuted respectable men on false evidence. The police report was gospel truth with him. In Midnapore, when orders to proceed against men like the Raja of Narajole and Babu Abinash Chandra Mitra were asked for by Mozrul Huq and Lal Mohan Guha on the information of a man like Rakhal Chandra Raha, they were instantly granted without any local investigation. The honour and dignity of the Raja of Narajole, Abinash Babu, Babu Upendra Maity, Babu Motilal Mukerjee, Babu Jamini Mullik, Babu Devadas Keran and other men of position vanished at the touch of a police spy. Babu Subodh Chandra Mullik and Barrister Mr. P. Mitter were put to the greatest indignities as being abettors of thieves and robbers on the strength of police information. If Sir Andrew himself, or any one of his Secretaries, had cared to enquire into the truth of the police reports, then the respectable men of Bengal would have escaped such persecutions. His trust in the police was so great, that he could not conceive that they could fabricate a case. The support he gave to the police was the greatest blot on his administration.

He was never in Bengal before, and so he was utterly ignorant of the Bengali character. If he had been a Bengal Civilian, he would not have believed that a conspiracy was on foot in Bengal to drive the English out of the country. The Bengalis are intelligent people, and they have been

DAINIK CHANDRIKA,
Dec. 1st, 1908.

SANJIVANI,
Dec. 3rd, 1908.

living with the English for a long time. Why should they be acting like so many fools? Yet Sir Andrew believed that the Bengalis were trying to expel the English.

We are not at all sorry for the departure of Sir Andrew from the country. Sir Edward Baker knows Bengalis well and is familiar with their aspirations. Bengal is much hopeful in having him for her ruler. During his administration the mutual animosity between the English and the Bengalis will disappear, the distrust of the officials for the Bengalis will cease, and the different classes of people in Bengal bound by the ties of love will be initiated in the work of benevolence—these are the only hopes we cherish.

SAMAY,
Dec. 4th, 1908.

49. The *Samay* [Calcutta] of the 4th December, in a leading article entitled "Our new and old Lieutenant-Governors"

The new and the old Lieutenant-Governor. says:—

Sir Andrew Fraser, the disciple of the ex-Viceroy Lord Curzon, the obedient official of the Simla clique, the last Lieutenant-Governor of unpartitioned Bengal and the first Lieutenant-Governor of the partitioned Bengal, laid down his charge on the evening of Monday last, while Sir Edward Baker took his place, and this news has been published in a Gazette Extraordinary for the information of all. The Bengalis will long remember the deeds of Sir Andrew Fraser. The Bengalis perhaps have under the administration of no other previous Lieutenant-Governor suffered so much misery and anxiety as they have done under his administration. Sir Andrew has now gone to his own country, and we have no intention to cause him pain by publishing a list of his misdeeds. But it can be safely said that among the Bengalis the memory of his name will ever be accompanied by deep sighs. He was a weak-hearted man, the special friend of the police, and the supporter of wrongs perpetrated by the Civilians under him.

Our new Lieutenant-Governor, Sir Edward Baker, is no importation from any Upper Province. He is a Bengal Civilian, has served in Bengal, and has spent his life amidst the Bengalis in various capacities. The Bengalis therefore know him, and he also knows the Bengalis very well. In a word, he is not unknown to us, and we therefore hope that during his rule we shall not suffer from harassment by the police or oppression by the Civilian. Sir Baker has ascended the *musnud* of Belvedere at a very critical time. He will now have to solve the problem, not only of the unrest, but of many other things besides. But his experience of Bengal is great, and moreover he is a firm and powerful man. Our firm conviction is that he will not lose his equanimity at this crisis. We shall be more glad when we get proof of his qualities in the practical field.

Firmness, patience, generosity and above all sympathy, these qualities mainly go to the making of a good ruler. We have heard that Sir Edward possesses all these qualities and that is why we have ventured to state that he will be able to arrive at a solution of the unrest problem within a short time.

Sir Edward Baker gave a speech in the last St. Andrew's Dinner which did not please the Anglo-Indians. In our opinion the speech was not irrelevant, but seemed to fit the occasion. Many have got a glimpse of the way he will adopt from the speech mentioned above. But we have heard enough of speeches and we are tired of them. We want to see real work, and we hope Sir Edward Baker will not disappoint us in this respect.

HITAVADI,
Dec. 4th, 1908.

50. The *Hitavadi* [Calcutta] of the 4th December writes:—

The work of Sir Andrew Fraser. Sir Andrew could never win the affection of the public by the merit of his actions. He dealt a serious blow to the hearts of the Bengalis by recommending the partition of Bengal with a whole heart. The public was never attached to him, owing to such incidents as his undue partisanship of the police and his barring in an indirect way educated Bengalis from securing higher posts by abolishing the competitive examinations for Government service.

HITAVADI,
Dec. 4th, 1908.

51. The *Hitavadi* [Calcutta] of the 4th December, referring to the new Lieutenant Governor, says:—

The new Lieutenant-Governor. The Lieutenant Governor, Sir Edward Baker, is not unknown to us. He knows the condition of Bengal particularly well. He gained reputation while he held the office of Financial Member under the

Government. Certain contemporaries are always crying to the tune that Sir Edward Baker's administration will be perfect. But we are not in favour of pronouncing any opinion favourable or adverse beforehand. Many a time have we been deceived by entertaining high hopes in our hearts on hearing a name only. That is why we do not feel inclined to base our hopes on the glory of a name.

2. The *Hitavadi* [Calcutta] of the 4th December writes:—

The feelings of the subjects.

No change whatever is seen in the feelings of the subjects at the departure of His Honour the

Lieutenant-Governor Sir Andrew Fraser. The public never knew Sir Andrew as a popular ruler, and that is why no flutter is observed among the public in general at the time of the departure of His Honour.

3. After pointing out that Sir Andrew Fraser had no first-hand

An appeal to Sir Edward Baker.

knowledge of Bengal conditions when he became Lieutenant-Governor of the Province, the *Nayak*

[Calcutta] of the 5th December writes:—

Sir Edward Baker, our new Lieutenant-Governor, has had a long period of service in Bengal; we know him, and if the air of Simla has not dulled his memory, he knows us too. He knows when and how to talk to Bengalis, so that his views may go straight to their hearts. With a little care he ought to see into the real facts of the Midnapore bomb case, and to penetrate the mystery of the present situation in Calcutta. There are many Bengalis, who with a little encouragement, will speak out their inmost feelings to His Honour without reservation. Let His Honour thus draw out the thoughts of the men who have been victims of oppression, leaving *Darbaris* (Durbar-going people) and so-called leaders aside for the moment. We make no request to His Honour, save this:—That he will always keep his ears open to receive complaints sympathetically—giving the assurance that complaints may be made without any fear of subsequent molestation from the police or other sources. If His Honour does this, we are content to leave to him in confidence the subsequent choice of policy of conciliation or of repression.

Using figurative language, we may urge Sir Edward, while treading on the paddy-husking machine to which the people of Bengal may be compared, not to have hob-nailed boots on, but to have the feet bare or only stockinged. The new pending legislation against anarchism may be compared to the putting on of fresh nails on the sole of Government boot. Cannot Sir Edward, knowing the Bengalis as he does, postpone this fresh nailing of the Government boot? We have an idea that so long as your shoe continues to be shod with hob-nails, we shall not get over the consciousness of our subject condition. For it is our nature to extract joy out of sorrow.

4. In according a hearty welcome to Sir Edward Baker, the new

The new Lieutenant-Governor.

Howrah Hitaishi.

Dec. 5th, 1906.

Lieutenant-Governor of Bengal, the *Howrah Hitaishi* [Howrah] of the 5th December says that Sir Edward Baker has been appointed ruler of Western Bengal at a very critical time. The journal hopes that His Honour will feel his ground carefully, and, ascertaining the nature of the unrest, endeavour to establish peace in the country. The journal trusts that it will not be disappointed in its hope, inasmuch as Sir Edward is not unknown to the Bengalis, and His Honour too is not unacquainted with Bengal.

5. In Sir Edward Baker's doing away with the necessity of having police

Sir Edward Baker's purity of heart.

guards at Bombay, Howrah and Belvedere, the *Bharat*

Mitra [Calcutta] of the 5th December rejoices to find

that His Honour's heart is pure and untainted, and

his wish is to govern the country peacefully for an upright man can cherish no fear in his heart.

6. In an article on St. Andrew's Dinner of the 30th November last the

Two Lieutenant-Governors at a feast.

Bharat Mitra [Calcutta] of the 6th December

criticises the speech of Sir Andrew Fraser in the following terms:—

Bharat Mitra.

Dec. 5th, 1906.

Sir Andrew Fraser has earned the praise of the Bengalis for giving good advice up to which he never acted during the term he adorned the *gadi* of the Lieutenant-Governor. Sir Andrew laid stress in the speech on the need of sympathy between the Indians and the Europeans, and the officials and the

non-officials. What a nice opportunity he has lost, by not acting up to his convictions as indicated by his words. In comparing the state of Bengal when Sir Andrew took charge of his high office with the present situation, we are compelled to say that total darkness accompanied by peals of thunder has taken the place of bright and calm sunshine. All this came about in this Province during the régime of Sir Andrew Fraser. Many a youth of the Bengalis ever known as a cowardly race is showing a tendency to play with bombs and pistols, while the English by preparing severe laws are striking terror into the hearts of the simple and innocent men.

If Sir Andrew Fraser had in good conscience wished to bind the Indians and Europeans in a tie of love, he would have no cause to give this important advice on the last day of his term of office, after setting a great conflagration ablaze during its tenure. Admitting that the partition of Bengal, which is considered the root of all this unrest, was not a creation of Sir Andrew's still had he the firmness of the Governor of a Province, would he have consented to help in creating discontent among the Bengalis by becoming a mere puppet in the hands of Lord Curzon? Would Lord Curzon have dared to carry out the measure which the Secretary of State never approved but for the support lent to it by Sir Andrew's weakness? What is more surprising is that the Bengali leader (the editor of the *Bengali*) should have been pleased at the words which were inconsistent with the deeds of such a man.

Sir Edward Baker did well in declining to say anything regarding the political situation, as his actions alone will be a test of his rule. If he succeeds in throwing oil over troubled waters and allay the present unrest, it will be an everlasting monument to his statesmanship, for it is in difficult situations like these that one may prove himself a good ruler.

BIRBHUM VARTA,
Dec. 5th, 1908.

57. The *Birbhumi Varta* [Birbhumi] of the 5th December accords a hearty welcome to Sir Edward Baker on his assumption of the Lieutenant-Governorship of Bengal, and makes remarks similar to those made by the *Bangavasi* of the same date in the next paragraph.

58. Referring to the assumption of the Lieutenant-Governorship of Bengal by Sir Edward Baker and the departure of Sir Andrew Fraser, the *Bangavasi* [Calcutta] of the 5th December writes:—

Many are the thoughts that arise in our minds on the occasion of this change of Lieutenant-Governors. We remember how Bengal was inspired by new hopes when Sir Andrew Fraser came to Bengal as its ruler, and what we have gained during his rule. It is useless to refer to the events that happened during that period, for they are present before our mind's eye. May he enjoy happiness; what more need we say? Taking into account the antecedents of our new ruler, we may entertain the hope that during his régime peace and happiness may perhaps return to the country. Lord Curzon committed the greatest mistake of his life by selecting men for the Lieutenant-Governorship of Bengal who were not familiar with the manners and customs of the people. The poisonous effects of that mistake are to this day acutely felt in the country. The late Sir John Woodburn, though individually an amiable man, had passed the greater part of his career in the United Provinces, and consequently attained only partial success as Lieutenant Governor of Bengal. He would never have supported the partition of Bengal if he had the slightest acquaintance with the state of things in the country. Then came Sir Andrew Fraser who had passed his whole life in the Central Provinces. When quite an old man, he became Lieutenant-Governor; consequently Bengal could expect very little from him. But a very different feeling arises in the mind when we think of Sir Edward Baker, our new Lieutenant-Governor. He first came to Bengal in 1878 as a Civilian, and has since been engaged in Bengal in various capacities, thus gaining considerable experience of the country. He is intimately acquainted with most of the noblemen of Bengal. He may be expected to possess vast experience of Bengali manners and customs. If the past acts of a man may be taken as an index of his future, then we may make a bold prophecy that Sir Edward Baker will make the face of Bengal resplendent. May God grant that our forecast may turn out true.

BANGAVASI,
Dec. 5th, 1908.

59. Now that Sir Andrew Fraser has gone away, the *Hindi Bangavasi* [Calcutta] of the 7th December does not like to Farewell and welcome. repeat the events of his rule, though they are dancing before its eyes. It would therefore only bid him farewell.

HINDI BANGAVASI.
Dec. 7th, 1908.

A review of the past history of the new Lieutenant-Governor, says the paper, creates a hope that Bengal would again enjoy peace and prosperity during his administration. Lord Curzon committed a mistake in appointing an officer to rule over Bengal who was perfectly ignorant of the manners and customs of the Bengalis, as we see the result of that mistake. If he had been acquainted with Bengal he would never have advised its partition. But it is quite different with Sir Edward Baker. He knows most of the leading people of Bengal, and it is believed he is aware of the customs and manners of the Bengalis; besides, the satisfactory way in which he has worked so far enables us to predict what will be expected of him in the future.

60. Referring to the retirement of Sir Andrew Fraser, the *24-Parganas Vartavaha* of the 8th December says:—

Sir Andrew Fraser's retirement. The Lieutenant-Governor Sir Andrew Fraser made over charge to Sir Edward Baker on the 1st instant, and retired. Sir Andrew Fraser was in the public service in India for the last 37 years. As Chief Commissioner of the Central Provinces, he gained his fame, and for a little more than a year-and-a-half he acted as Secretary to the Home Department under Lord Elgin and Lord Curzon. He made his tour all over Bengal as Chairman of the well-known "Police Commission."

24-PARGANAS
VARTAVAHAN,
Dec. 8th, 1908.

For the last 5 years he was the Lieutenant-Governor of Bengal. As regards his Honour's administration of Bengal, there is a difference of opinion amongst Bengalis. But, as to his unexceptionable good character, high-mindedness and amiability, the public is unanimous in its opinion. The majority of the people say that it was simply owing to his firmness that strong and repressive measures have not yet been adopted in the administration of Bengal.

The Deaf and Dumb School, the Calcutta Orphanage, the school for the blind and several such other institutions for the welfare of the public were very much patronised and aided by His Honour, and for such acts of kindness the people of Bengal owe him an immense gratitude.

61. The *Dainik Chandrika* [Calcutta] of the 2nd December remarks:—

DAINIK CHANDRIKA.
Dec. 2nd, 1908.

Warning to Native papers by Government. Our Government has after all found out some means to prevent the various native papers in Bengal from issuing any seditious and inflammatory articles in their issues. In the first instance, Government in its private and confidential letter addressed to the editor and proprietor of each paper, warned them not to issue any such articles. It is no doubt a good idea. There is not a shadow of doubt that every prudent man will be at one with us in holding that it is far more desirable to give a previous warning, than to prosecute them in the first instance. But we desire to be informed whether this method of confidential previous warning should be adopted not only in the case of native papers, but in the case of Anglo-Indian papers as well.

The Anglo-Indian papers issued in Calcutta, Allahabad, Bombay, and other places publish so very inflammatory articles, that had there been an attempt on the part of the Government to check them at all, their existence would, in that case, have ceased long ago.

62. The *Sanjivani* [Calcutta] of the 3rd December is surprised at the decision of the Government to keep Durga Charan

SANJIVANI.
Dec. 3rd, 1908.

Durga Charan Sanyal. Sanyal under supervision for six months in order to find out whether he is really mad or not. Does it take one, asks the paper, so long as six months to examine the sanity of a man? Sir Andrew Fraser's decision is very extraordinary. And he could not let his sense of justice get the better of him even at the time of his departure from this country.

63. The *Hitavadi* [Calcutta] of the 4th December, referring to the case of Durga Charan Sanyal and the reply given in

HITAVADI.
Dec. 4th, 1908.

Ibid. the Bengal Council to the effect that he being insane will be kept under observation for a period of six months during which every attention will be shewn to him, says that Sir Andrew's kindness did not exceed this much. Will Sir Edward Baker consider the matter?

HOWRAH HITAVADI
Dec. 5th, 1908.

64. Referring to the case of Durga Charan Sanyal, the *Howrah Hitaishi* [Howrah] of the 5th December says:—Old Durga Charan has been deprived of the opportunity of release afforded by the Royal Proclamation. Then

Sir Andrew Fraser and Durga Charan Sanyal.
it is needless to say how very pleasing the reply (recently given in the Bengal Council) of Sir Andrew Fraser is to the people of this country. Our readers are not unaware that not only the people of the country, but certain well-known Anglo-Indian journals too, entered a strong protest against the sentence of Durga Charan. What generous man, after considering the great pain which Durga Charan Babu is suffering in jail, and as a result of which his condition has now become so serious, will not be in favour of his immediate release? But our retiring Lieutenant-Governor, Sir Andrew Fraser, who is a son of a clergyman is not a man to listen to the good advice or supplication of anybody, and has a heart which in no way can be touched with pity. This is nothing but a true description of His Honour.

Moved, perhaps, by these innumerable good qualities, a few self-seekers are making preparations for perpetuating his memory and presenting him an address, and are giving donations freely as a token of real or feigned gratitude. Some of those who up to this time were very eloquent in denouncing his misdeeds, have like Ashutosh (meaning Mr. Justice Mukerjee) now become the heads of Memorial and Address Committees. Some again, actuated by feeling of friendship are utilising their money and protecting their self-interest by supporting this unseemly act. At the first sight this may appear to be a paradox, but there is not the slightest doubt that in the end men of this class will be looked down upon both by the Government and the people as of weak nature and destitute of any principle. God save us from such weakness, hypocrisy and low nature.

BANGAVASI,
Dec. 5th, 1908.

65. Referring to the report that the unfortunate Durga Charan Sanyal has gone mad in prison, the *Bangavasi* [Calcutta]

The case of Durga Charan Sanyal of the 5th December says:—Will Sir Edward Baker, our new Lieutenant-Governor, be pleased to take the sad case of this man into his kind consideration?

HINDI BANGAVASI,
Dec. 7th 1908.

66. Referring to the rumour that the old Durga Charan Sanyal has become insane in jail, and the order of the late Durga Charan Sanyal in jail. Lieutenant-Governor to consider his case for liberation after observation in jail for six months, the *Hindi Bangavasi* [Calcutta] of the 7th December asks if the new Lieutenant-Governor will kindly consider his case.

HITAVADA,
Dec. 3rd, 1908.

67. Referring to the recent murderous attack of the frontier raiders on a party of the surveyors at Shah Alam Camp the *Hitavada* [Calcutta] of the 3rd December exclaims:—“What worse is still in store for the Indians on account of the Arms Act! May God help them!”

HITAVADI,
Dec. 4th, 1908.

68. Commenting on the nature of the proposed reform in the Government of India about which Lord Morley is to make a statement on the 14th December next, the *Hitavadi* [Calcutta] of the 4th December says, that it does not know what the nature of the Reform will be; but it is of opinion that the Bengalis will be pleased at no Reform, unless the evil of the Partition is remedied in some way. It further goes on to state that when Lord Morley has acknowledged that the Partition was a blunder, he should proceed to rectify that blunder.

MIHIR-O-SUDHAKAR,
Dec. 4th, 1908.

69. The *Mihir-o-Sudhakar* [Calcutta] of the 4th December writes:—
Musalmans deprived of high posts in the Executive Service. We never say anything against the Government when any deserving officer, no matter what nationality he may belong to, is promoted. But if the Government refuses its favours to a qualified Musalman officer, we are not bound to support such a policy, although we are always ready to appreciate the Government's merits. There are four high posts in the Executive Branch and four in the Judicial Branch to which the members of the Provincial Civil Service may aspire. The number of Musalmans in Judicial Service is very small, and the prize posts are generally given to experienced Subordinate Judges, and so Musalmans cannot for some time to come hope to get any of them. In fact, we may almost be justified in saying that Musalmans are

barred out from these appointments. The prospect of Musalman officers in the Executive Branch is more hopeful. There is no dearth of able Musalman officers in this Branch, and the Government can easily appoint Musalman Deputy Magistrates to the posts of District Magistrate and Junior Secretary of the (Revenue) Board. It is a pity, however, that the attention of the Government is never directed to this matter. Of late the posts of (Junior) Secretary of the Revenue Board fell vacant twice, but no Musalman was appointed to it. Can there be anything more regrettable?

It is some months now since the Government resolved to appoint a Deputy Magistrate as District Magistrate of Birbhum. We hoped at the time Maulvi Abdus Salam, M.A., the Third Presidency Magistrate of Calcutta, would get this post, for there were very few Deputy Magistrates who were as able as he was and possessed his literary qualifications. The post, however, went to Babu Ram Annugraha Singh. We did not then say anything, for we were confident that the Maulvi Saheb would be promoted to the post of the Second Presidency Magistrate of Calcutta. But he has not unfortunately been given this post either. After the death of Ram Anugraha Singh, the Musalman community hoped that Maulvi Abdus Salam would be appointed in his place. But the Government thought that there was no Musalman who deserved to get the appointment, and hence it made haste to appoint Pundit Ramaballabh Misra of Bihar to the post. A short time after this Babu Srigopal Bhattacharyya was appointed as Junior Secretary of the Board of Revenue in place of Ramaballabh Misra although he was junior to the Maulvi Saheb in service. Thus two Hindu officers have been appointed to these posts, one after the other. We now ask the Government, is not the Maulvi Saheb qualified enough for any of the posts? Can this sort of treatment be said to be kind towards Musalmans who are loyal to the Government? Who can deny that the Maulvi Saheb is in every way far better qualified than these Hindu officers? This neglect on the part of the Government is doing great injury to the interests of the Musalman community.

70. The *Bharat Mitra* [Calcutta] of the 5th December points out the mis-

A mistake in the Bengal Library Catalogue of Books. take in the Catalogue of Books for the 2nd Quarter ending the 30th June 1908, published in the *Calcutta Gazette* of the 2nd December 1908, by the

Bengal Librarian in showing the publisher Sarat Chandra Some as being the translator of the Bengali book *Model Bhagini*, for the work was translated by the late Balmukund Gupta, editor of the *Bharat Mitra*, and hopes that the mistake may be rectified.

BHARAT MITRA,
Nov. 5th, 1908.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

71. The *Hitavata* [Calcutta] of the 3rd December is pained to find the

Starving condition of the Upper Provinces. sad condition of the United Provinces, which has been deserted by millions of her starving people

who have emigrated to the different parts of the country to earn their livelihood, and says that the remark of the Government on this fact (viz., that it is a sign of the progress of the United Provinces) seems to call forth laughter, for there cannot be progress in a country the people of which desert it for earning Rs. 5 or Rs. 6 a month. The increase in the number of money-orders sent into the country is no sign of progress, as Government points out, unless the number of people leaving the country decreases *pari passu*.

HITAVATA,
Dec. 3rd, 1908.

72. A correspondent of the *Sandhya* [Calcutta] of the 5th December

Severe distress at Daltonganj. draws the attention of the authorities to the severe

distress prevailing at Khaira, in pargana Biloriya. Government and the local zemindars have not yet taken any steps to mitigate the sufferings of the famished inhabitants. Relief operations and *annachhatras* should be opened without delay.

SANDHYA,
Dec. 5th, 1908.

73. The *Purulia Darpan* [Purulia] of the 7th December writes:—

State of crops and current prices. Several big merchants having advanced money to the raiyats, have fixed the price of rice at 12 seers per rupee. This has a tendency of

PURULIA DARPAH,
Dec. 7th, 1908.

creating a corner, and having all the paddy and rice of Manbhum stocked into the godowns of the capitalists. The rates fixed by them goes down with the public much against their will, and we can very well expect prices to go down lower by July and August. Paddy being the staple food of the people of Manbhum, the raiyats are actually involved in debts owing to the scarcity of the last few years. Hence they will be obliged to sell their produce.

Something must be done to give every facility to the producers to sell their commodity in the town, and the Deputy Commissioner will do well to fix some fair rates for the well-being of the famished people of Manbhum.

VI.—MISCELLANEOUS.

MURSHIDABAD
HITAISHI,
Nov. 18th, 1908.

74. Bengal and Bengalis, writes the *Murshidabad Hitaishi* [Murshidabad] of the 18th November, are now held in great suspicion by the Sirkar Bahadur. Whatever the anarchy.

Bengalis do or say, is viewed as culpable and suspicious by the Sirkar. In fact Bengalis are now *dagi*, as it were. And what is the reason of this? Since days previous to the conquest of Bengal, the English Raj has always been very friendly to the Bengalis, who have been foremost to help the rulers in every undertaking. It was the Bengalis who helped in the first establishment of English trade in this country, it was the Bengalis through whose help the English conquered the province, and it was the Bengalis who have ever been the Sirkar's right hand in carrying on the work of administration. And why are the Bengalis now in their present position? What have they done to make themselves an eyesore to the Sirkar? Some say that it is the agitation for the *swadeshi* and the boycott. But that is a great mistake. How has that agitation harmed the Sirkar, and how is it likely to do so either? Indeed the Sirkar favours honest *swadeshi*, for it is in the people's contentment that the rulers' happiness lies. So the *swadeshi* agitation cannot have brought about the present situation. Then there is the agitation against the partition of Bengal. But the Indian Sirkar has practically nothing to do with it, for that agitation is directed against the Secretary of State for India. Besides why should a constitutional agitation be annoying to the Sirkar? Lastly there are the terrible acts committed by a few young men who are off their heads. But in his reply to the address presented to him by the Talukdars of Oudh, Lord Minto, who is a noble-minded ruler has said that he refused to blame the community for the fault of a few of its members. In spite of holding such generous and liberal views, Lord Minto is ready to adopt a summary procedure for the purpose of repressing murderers and conspirators. Why is this so? The only answer to this is that the Bengalis are under a curse; else why should it be so when the ordinary laws of the land have never been found to be imperfect or ineffective? When has any trial conducted according to the existing judicial procedure been a failure? What offence has been found to be beyond the range of the current laws of the land? Nothing has indeed happened, excepting that a certain section of white men have formed such an opinion, but we still hope that the Sirkar Bahadur will keep a coolhead and act in a way which will not injure anybody. So far as we can judge from the present course of events, the dealing out of summary speedy justice is not now so essential as the hunting out of the offenders. Let the Sirkar Bahadur consider whether after the incidents of Midnapore it would be advisable to vest the police with greater powers than what they now have. Let the guilty be caught and punished, but why should the innocent be harassed? It is in Calcutta alone that offences have mostly been committed. Let there be a secret police force quartered in every quarter of that city, let the police keep an eye on the movements of every suspicious person, and crime will of itself die out. It is needless to train guns to kill mosquitoes.

DAINIK CHANDRIKA,
Nov. 22th, 1908

75. The *Dainik Chandrika* [Calcutta] of the 28th November, in the course of a leading article on the proposed special Court of three Judges, observes that informers with knowledge of inner secrets are associated with the trials for bomb conspiracy in Bengal as

witnesses. It is proposed that if such informer-witnesses are murdered before their cross-examination, their evidence will be admissible. A change of this kind in the rules of evidence will result in injustice. Just see what would have been the result if in the Farnell trial the false informer Pigot had committed suicide before his cross-examination, and if his evidence had been admitted. The suicide of an informer witness is as fatal to a case as his murder. It cannot be held that because Narendra Goswami was murdered, all other informer-witnesses will be similarly murdered. Then it is further proposed that three Judges should sit in a special court to try cases summarily. This is not also good advice. The paper is not inclined to believe that summary trials will be always sharp and swift, and that all the three Judges will finish hearing big trials in a breath and pronounce judgment speedily. The special court, which tried conspiracy cases in England, was composed of three of the best Judges. The trial was concluded in 128 sittings. Beginning the hearing of the trial on the 22nd October 1888, the Judges pronounced their decision on the 13th February 1890. Will the Judges here conclude hearing big cases in a day and at once proceed to condemn the accused? Summary trials in special courts notwithstanding, Government will not be able to stand in the way of the appearance of vakils and counsels in cases and the recording of evidence. If the Government goes to the length of forbidding this, honest Englishmen will be annoyed thereby. The Judge will have to deal with special care with questions of life and death. It is easy to offer evil counsel, but it is not easy to act up to such counsel. The paper should like to place those on the bench as Judges who are offering suggestions of summary trials and immediate punishment. The paper speaks sarcastically of those Indians who are recommending the introduction of strong measures. It says that the first Governor-General of India enacted on the 5th August 1772, "If dacoity is committed in a place, the police will detect the criminals. Enquiries will be made about the mode of living of a dacoit in a village, if there happen to be any; all persons, high and low, living in that village will be held responsible for the criminal. All property which may be looted or destroyed by dacoits must be made good by the inhabitants of the village in which the dacoits happen to live, and for future good behaviour all the villagers will be bound down." The paper finally speaks of the result of Hastings' enactment which was that people thought that when they would be held responsible for dacoity even without committing the offence, it would be better to commit dacoities. They preferred to commit guilt, instead of being labelled as guilty without committing any. They further came to think that there was gain in the commission of a dacoity. As a result of this, dacoities went on increasing, and Lord Cornwallis annulled Hastings' enactment. The paper is distinctly of opinion that those who are advocating the persecution and punishment of the whole nation for the offence of a few, are the bitterest enemies of the British Raj. Both Lord Minto and Lord Morley should understand this, and even Sir Edward Baker like Sir Andrew Fraser should know this. May God save India from its friends. A cool enemy is better than an impatient friend.

76. Speaking on the situation, the *Dainik Chandrika* [Calcutta] of the 30th

The situation.

November briefly recapitulates what Lord Canning

DAINIK CHANDRIKA.
Nov. 30th, 1908

did in pacifying the country in the dark days of the Mutiny. His Lordship never lent ear to the evil counsel of his military and civil advisers. He accepted the views of some notable Bengali leaders of the country both in Bengal and Oudh, and took particular care to read what appeared in the *Hindu Patriot*, at that time edited by the late Harish Chandra Mukerji. Bengal leaders are in the fore-front in the path of duty and loyalty, and the paper enquires why Lord Minto is not consulting them. Is it not incumbent on him to consult the Bengal leaders before enacting extensive coercive measures? Why does not Lord Minto follow the line which Lord Canning did?

77. The *Bangabandhu* [Calcutta] of the 30th November, in an article

"The counsel of Sakuni."

entitled *Sakunir Mantrana* or the counsel of Sakuni (the evil counsellor of King Durjodhan in the

Mahabharat), characterises the counsel given by the various non-official bodies, such as the Chamber of Commerce, Trades' Association, etc., to rule the country with a strong hand as advice which will lead to the ruin of the Empire.

BANGABANDHU.
Nov. 30th, 1908.

The journal says:—"The mean-minded Sakunis are all of one opinion. They are all advising the Government to bind the people hand and foot and rule with a rod of iron. Is not the fire of unrest, which is smouldering in many places of the country, due solely to the strong rule and harsh treatment of a powerful government? You may stop for a moment the deep cry of agony of the subjects by giving more pain to their already pained hearts, but is it natural that the fear of more pain will make him bend his head and lick your feet?"

PALLIVARTA,
Dec. 1st. 1908.

78. The *Pallivarta* [Bongong] of the 1st December has a leading article

"An intricate problem." on the present situation under the heading "An intricate problem." The paper fully recognises the difficulty of the situation, and condemns those journals who by their comments add to the difficulty. It has no sympathy with those who are advocating the adoption of repressive measures, and speaks in high terms of appreciation of the cool courage and dignified statesmanship displayed by Lord Canning in allaying the unrest in the country after the Sepoy Mutiny. The writer hopes that Lord Minto will not lend ear to the evil counsel of irresponsible men, but will act as nobly as Lord Canning did.

SADDHYA,
Dec. 2nd. 1908.

79. The *Sandhya* [Calcutta] of the 2nd December writes:—

The peoples' duty in the present situation. It seems to us that the kindly feelings which so long existed between the English and the Bengalis are a thing of the past, and are not likely to come back again. Besides, thanks to the English civilisation under whose protection we are living, we are soon going to have the few means by which we can earn a small living, taken away from us. Then the new legislation which Sir Andrew foreshadowed in his speech at St. Andrew's dinner will make journalism a risky business. The new Act would have the editor, proprietor and principal contributors of every newspaper register their names, so that in the case of any prosecution against any newspaper the men connected with it could be easily got hold of. And who will care to write in newspapers with all these cords and bondage neatly tied round him? Then, again, the names of all persons who take part in political agitation are noted down in police registers. We hear that under the new law these men will be held responsible whenever a bomb explodes or a Government official is murdered. Whenever such a thing takes place, these persons will be made to find out the culprit, or else any number of them will be arrested and imprisoned for an indefinite period. This Act will effectively put a stop to political speaking, journalism, the preaching of *swadeshi*, all criticism of the merits and demerits of the administration will be at an end, and the police will be all-powerful. All this rigorous legislation leads us to think that the Government does not place any faith in the people of this country, and that they (the Government) want to hide the incompetence of the police under the *subberdustee* of legislation. It is not only ourselves but many other people who hold this opinion. Hence we must say that a great strain has been placed upon the feelings which exist between the rulers and the ruled, and that it is very difficult to remove the strain. What are we to do now? We are like the earthen pot, and the English the brass pot, and a clash between them and us is sure to break us. Had we not then better keep aloof from each other? Let us put an end to all political agitation, and refrain from giving advice to the Government. It is no good standing at their door begging for service. Let the English rule their Empire without any trouble or opposition, and let us bring back our old village-life. We will only busy ourselves with discussing religious and social matters, and remain contented with plain food and clothing.

HITVARTA,
Dec. 3rd. 1908.

80. Without flying on the wings of imagination beforehand, says the

The proposal of fresh legislation for the suppression of the anarchists. *Hitvarta* [Calcutta] of the 3rd December, in criticising the character of the New Act which is being framed for the suppression of the anarchists, it

increase of the power of the police is sure to add still more to the present unrest in the country instead of removing it.

JASOVARA,
Dec. 3rd. 1908.

81. The *Jasohar* [Jessore] of the 3rd December thinks it its duty to offer A suggestion to Government. the following advice to Government, though it is sure that this advice will not be accepted. The paper is confident that all unrest will be at an end if the

Government acts up to its advice and thus removes the real causes of theadluay instead of only curing its outward symptoms:—

- (1) The Government should declare that it will never act against the wishes of the people.
- (2) The partition of Bengal should be annulled.
- (3) The people's faith in the impartiality of Judges should be maintained.
- (4) Englishmen and Indians should enjoy equal rights and privileges within the British Empire.
- (5) Those whom the Government have thought to be guilty of political offences should be pardoned.

82. The *Hitavadi* [Calcutta] of the 4th December has a leading article entitled "Nutan Astra" or "the new weapon" in the course of which it says:—

Hitavadi,
Dec. 4th, 1901.

The Viceroy has observed with his own eyes the nature and shape of the weapon, but the public has not had as yet a glimpse of the article. The draft Bill will be presented before the Council on the 11th December, when the law will be framed in such a way as the Viceroy and the members will think fit; for in this country, the wheel of Government is never driven according to the opinions of the governed.

The Viceroy came to Calcutta to see the nature and shape of the weapon on Tuesday last. It was decided before that that His Excellency would go out again on tour after making a final decision about turning out the weapon. But the opinion of the Viceroy has changed since he came to Calcutta. He has considered it better to stay here for the present. Needless to say this decision of the Viceroy illustrates his fit and good judgment.

On the one hand the weapon is being forged with secrecy in the armoury while on the other hand our Anglo-Indian contemporaries are helping in the work of manufacture by their advice. In fact new rumours are springing up every day in Calcutta. Some are saying that the police will beat anybody coming out of his house after nightfall. Some are saying that no light will be allowed in houses after nine in the evening and so on. Thus everybody is saying what his fancy dictates.

People have not forgotten the panic that prevailed in Calcutta during the first days of the plague. The alarm regarding the new weapon has disturbed the public mind in the same way. But men have been accustomed to strong rule for two or three years past. Men do not feel the same amount of alarm as they used to do before, at the mention of such things as Gurkha soldiers, punitive police, solitary confinement, deportation, death sentence etc. But it is a mistake to suppose that the alarm is any the less for that. The educated and the uneducated are alike discussing the new weapon. Everybody from pleaders, mukhtears, doctors, clerks and shopkeepers down to humble porters and labourers are saying that men will lose their lives if they come out on public roads after dark.

But what is the reason of this serious alarm in the public mind? The Government has said nothing more than this that they will forge a new weapon to root out revolution. Nobody knows what shape that weapon will take. Why, inspite of this, are these extraordinary rumours gaining currency? We find on investigating the origin of these matters that our energetic Anglo-Indian friends are responsible for creating this alarm in the mind of men. The *Englishman* has been telling (us) all along that whatever the law may be, there will be no end of the unrest unless the agitators are arrested and deported. The *Statesman* taking advantage of this occasion has compared the unrest in Ireland with that in India and has brought the clauses of the Irish Crimes Act before the public and the rulers. We have already reported what the Chamber of Commerce, the Trades Association, etc, have proposed. We could not refrain from laughing at the remarks of these bodies. Even the *Englishman* itself has been a little ashamed at these remarks and says that the Anglo-Indian Association did not do well in making this proposal at once.

Serious alarm has been created in the minds of men by these extraordinary suggestions. What new powers do the Government want to assume when they have so much at their command? This is what has made the public anxious. The public have some regard still for the British Law Courts. One should calmly consider whether it is desirable to destroy that regard altogether. Sometime ago, our contemporary of the *Indian Daily News* proved by citing hundreds of instances of murder, that the police could not detect the murderers. Now it is a matter for serious consideration whether the police should be given more powers and the way of making innocent men suffer be broadened only because the murderer of the Inspector Nundo Lal has not been arrested.

On the whole, the mind of the public has become very anxious and everybody has been seriously alarmed. We cannot say how far the Government will proceed in the matter of severity. But there will be no end of regret if at this time the authorities misled by the evil counsel of alarmists devoid of reputation take to an evil course. At the time of the Sepoy Mutiny many English newspapers both here and in England advised the slaughter of forty to fifty thousand Indians. Lord Canning himself has acknowledged that. But he acted calmly, showing a contemptuous indifference to the words of these striplings. As a result of his calmness and genius, peace was established in India within a short time. Now the same advice of harshness is being repeated by the Anglo-Indian and English papers. Will Lord Minto be able to act with the calmness and genius of Lord Canning? The Viceroy is in Calcutta. Our request is that His Excellency should see the state of affairs with his own eyes and proceed to work with special deliberation. The condition of the country would be more miserable if one fell into a blunder at this time, prompted by anger or at the instigation of evil men. Men have become seriously alarmed at the prospect of the new weapon. Let the representative of the Emperor allay this fear, drive out all doubts by speaking out his mind. Stop the boasting of the Anglo-Indian papers and the way of establishing peace will be clear. The Anglo-Indians may be pleased if men are bound again and again in the fetters of vigorous laws, but it is our opinion that by this the real aim will be defeated. We know that the Government may, if they please, forge two hundred new weapons in one day. In the Government offices there is no want either of skilled manufacturers or materials for manufactures. What they wait for is the permission of the Viceroy. Under these circumstances the manufacture of weapons is too easy. But this is the best opportunity to consider whether the object for which the weapon is being forged will be gained.

DAINIK CHANDRIKA,
Dec. 4th, 1908.

83. The *Dainik Chandrika* [Calcutta] of the 4th December hopes that the new legislation against anarchism will not jeopardise the security of life and honour which British citizens are entitled to enjoy and have enjoyed so far. When Ireland was placed under specially repressive laws, a strict watch had to be kept on her Attorney-General. We have faith that Sir Edward Baker, just as he is, will, if similar special laws are adopted in this country, prevent the police from committing any kind of oppression through error of judgment or otherwise.

DARUS SULTANAT,
Dec 4th, 1908.

84. Referring to the subject noted in the margin, the *Darus Sultanat* [Calcutta] of the 4th December has the following in continuation of its first two articles on the same subject already noticed on pages 1944 and 1980 of the Report for the week ending the 23rd November and 5th December, respectively.

It is expedient to enquire into the nature of the Indian newspapers and grant a license not to the loyal and useful papers, but to their editors themselves, and suspend the publication of such papers as have not had a licensed editor. We do not mean to say that the profession should be bound down in a heavy pecuniary security of some kind or the other, but what we mean to say is that unless a person proves his abilities for editorship, he should not be declared as fit for it. If a special class for the training of persons desirous of undertaking the profession of an editor cannot be opened in the colleges, such persons may be required to work as apprentices for at least three years under the supervision of a licensed editor.

The method is calculated to effect a reform in the Press without disturbing the conscientious and well-intentioned persons.

Government employees should be forbidden to subscribe to the malicious papers. The approved Press should be supplied with "Government notifications, etc., " for publication, and besides they ought to get all Government reports, etc.

Although Government employees have been prohibited from joining the Congress, they do not seem to have withheld their sympathy with the papers that are unsparing in their criticisms of Government men and measures. The papers produce a bad effect on the society inasmuch as the plastic mind of the students is tainted with prejudice by the very circle of their parents, friends, and teachers in which they are brought up.

As reforms are being made in the Education Department, we would suggest the introduction of a book in vernacular dealing with the benefits of British rule in India in to all the secondary schools. The shortcomings of the former reigns along with the proper remedies applied to correct them, the gradual progress in the country and changes in the mode of living of the people may all be clearly pointed out.

A section of the people has been holding the Congress annually and publishing its supposed grievances in its organs daily, but no attempt has been made by the Government to point out the error of that section, either in writings or in speeches. A book on the subject published by Government may be of some use in this direction.

85. Referring to the proposed legislation for dealing with political offenders, the *Bangavasi* [Calcutta] of the 5th December writes:—

The proposed legislation for dealing with political offenders. Who knows what will happen? If the existence of fire can be inferred from the rising smoke, then it may be safely said that from the manner in which the rulers are conducting themselves, one of the most stringent of laws will be passed.

Only the Almighty knows what is passing inside the closed doors of Government House. In the meantime various alarming rumours are afloat in the country.

If it be a fact that a few bomb cases and shooting cases have terrified the Viceroy of India, then to whom shall the people look up for the assurance of safety? From the day that the Viceroy shut the doors of his house and sat down to hold consultation, rumours of a disquieting character began to spread in the country. Who can stop the mouths of the general public? But those who are of a cool temperament and are not easily perturbed, have not, of course, caught the prevailing contagion. They try to re-assure the public mind. Is it possible that things should occur in India under the civilised British Government which never occurred in any country on similar occasions? Why should the wicked deeds of a few alarm the bulk of the people? In the United States and in France more than one President were assassinated; and even in England wicked persons made attempts on the life of that saintly Sovereign, Queen Victoria. Were measures taken for these crimes which frightened the whole body of the people of those countries?

In India only a few wicked persons have engaged in these crimes. Under the circumstances many persons still believe that His Excellency cannot introduce severe measures. Save and except the venomous Anglo-Indian newspapers and some Anglo-Indians, there are many even among the rulers who are opposed to the introduction of severe measures. These latter wish that the people and the Government should co-operate with each other in the government of the country. As an illustration, the following remarks made by the present Chief Commissioner of the Central Provinces deserve prominent mention:—

"The men who are the best friends of the country are those who are moderate and loyal, men who desire to see the progress in self-governing capacity of the people of India, but who feel and know that such progress as has been attained has only been possible under the aegis of the British Government, and that any further progress can only be attained under the same aegis, and who also appreciate the fact that the maximum of progress in that direction

BANGAVASI,
Dec. 5th, 1906.

will only be obtained with the fullest and heartiest co-operation between the people and the Government."

If it were not for the co-operation of the people, it is doubtful whether the English could have been successful in the famous siege of Arcot. Did not the people help the English in the battle of Plassey? The English were enabled to establish their sway in India only through the co-operation of the Indians. That they are successfully carrying on the country's administration is also due to the same co-operation. Is there any work in which the people of this country are not helping the English? If it were not for this co-operation, who can say how long the British Indian Empire can stand? Are the English always co-operating with the Indians to the extent the latter are co-operating with the former? Were it so, could Indian arts be destroyed? If it were so, the success of the *swadeshi* movement would have been assured long ago. However that may be, we must say that such measures as are calculated to cause disquiet in the country should never be passed. Some say that the people should be taken to the confidence of the Government. It is true. But has Government got that confidence? If it has, could His Excellency the Viceroy threaten to forge weapons of repression? The whole people ought never to be made responsible for the acts of a few. His Excellency has indeed also said that the whole people ought not to be held responsible for the misdeeds of a few. But His Excellency's present attitude has alarmed the country. It seems as if a law is going to be made which would make no distinction between the guilty and the innocent. O *Bara Lat* Bahadur, sitting on your exalted throne, be pleased to give an assurance of safety to the people. There is plenty of laws already for the punishment of the wicked. Do not make any laws which would frighten the people. We shall make another suggestion. Appoint honest and really able men in the police department. Then the really guilty will be found out and punished. It is not yet too late. Tell the terrified subjects that there is no cause for alarm. Listen, the terrified people are looking heavenwards and are anxiously asking: "What will happen?"

HOWRAH HITAISHI,
Dec. 5th, 1908.

86. The *Howrah Hitaishi* [Howrah] of the 5th December, referring to the wrong information published in English journals on Indian topics, says that Reuter recently made an attempt to know the opinion of the authorities in England regarding the situation in India, as a result of which he learnt that the authorities are anxious that the offenders should be detected, but that they by no means think the present unrest as a thing to be compared with the Sepoy Mutiny. The journal adds, Will this make the white (newspaper) correspondents sensible?

CHINSURA
VARTAVAHAN,
Dec. 6th, 1908.

87. Referring to the proposed legislation for dealing with political offenders, the *Chinsura Vartavaha* [Chinsura] of the 6th December writes:—

The proposed legislation for dealing with political crime. We ask, is it at all necessary to pass such stringent measures as have been proposed? We are of opinion that the existing laws are quite sufficient to punish the evildoers. Why then do the rulers expose both themselves and the people to useless trouble and harassment? The famished, care-worn Indian can never be excited, nor are they capable of uniting together for carrying out a nefarious design. Peace reigns in the British Indian Empire, and the people are living happily. Why then disbelieve them and brand them with ingratitude? The loyal subjects feel greatly annoyed at such treatment. We are proud of being the citizens of the British Empire. Our loyalty is our only resource. We do not wish the Government ill even by mistake. Whatever does mischief to the English, must certainly injure the Indians. The English are our only protectors. We cannot defend ourselves. How, then, can we seek to injure our protector? We are thankful to Government for the liberty of the Press. The blessings we now enjoy under the British Government, we cannot expect from any other foreign Government. We are afraid lest the English should mistrust us. The guilty should be punished no doubt. But for the powerful British Government to introduce martial law or pass any stringent measures merely because a few misguided youths behaved disgracefully, would be a most unseemly act. It is only short-sighted foreigners who are goading on the rulers to lose faith in the Indians.

88. Referring to the rumour that the Government believing the present situation in the country similar to that in Ireland some years ago is about to have recourse to severe legislation, the *Hindi Bangavasi* [Calcutta] of the 7th December observes as follows:—

Sedition in Bengal is a new growth of about 2 years, while in Ireland it has been long established. The need of an Irish Crimes' Act is therefore not quite apparent; but the English and the Anglo-Indian journals have begun to dance with joy at the news for they have been crying hoarse for it for some time. Many associations have also given their support to it, but the question is "whether India is to be governed by the advice of the white press and the white associations and if the Indians and the Indian newspapers are not to be listened to." The condition in India and in Ireland although similar in some respects, is quite different in others. Ireland has a population of only 50 lakhs, while India is inhabited by 30 crores of souls. In Ireland sedition has taken a firm hold of its handful of inhabitants, while crores of Indians here do not what sedition is. The majority of the population in India is Hindu, and the Hindus certainly consider sedition as a great sin. Under the circumstances is it politic to have as severe a law here as in Ireland, and thereby to encroach upon the rights of crores of innocent people? Have the severe laws been able to check sedition in Ireland? History says they have increased rather than reduced it. In 1880 the number of political offences was only 2,500 but last year it was 4,439. The result is quite natural; severe laws cannot restore order and peace in any country.

89. The *Bangabandhu* [Calcutta] of the 30th November, in the course of an article entitled "Congress Prohelyka" or "The Congress Riddle."

HINDI BANGAVASI
Dec. 7th, 1908.

"The Congress Riddle," refers to the convention held in

Allahabad by some Moderate leaders, and says that the convention was by no means a representative one. As regards the creed question, the journal asks if the Congress could so long do without a creed, why should one be required now? The journal goes on to remark that it is as insulting to force a loyalist to declare over again that he is loyal as it is to demand a declaration of chastity from a really virtuous woman. In case the members of the new party sign the creed form to the effect that they really want the Colonial form of Home Rule, will the leaders of the convention uphold the four Calcutta Resolutions regarding *swaraj*, *swadeshi*, boycott and national education without changing a letter? If that is done, the sitting of a united Congress will be possible, otherwise not.

90. The *Hitvarta* [Calcutta] of the 3rd December finds fault with the promoters of the ensuing Madras Congress who are going to exclude the school students from the Congress and admit only such College students as would produce a certificate from their Principal to the effect.

91. The *Hitvarta* [Calcutta] of the 3rd December speaks of the meanness of mind displayed by Sir Pherozeshah Mehta in giving publicity to his letter addressed to Babu Bhupendra Nath Basu with whom alone the right of publication ought to have rested.

The letter, says the paper, is couched in offensive terms breathing an air of haughtiness and belording over his fellow-countrymen. Happily the mean letter has been published in one of the organs of his own party. While disparaging Messrs. Tilak, Surendra Nath Banerji, Lala Lajpat Rai, etc., in the letter the vainglorious Parsee has only disclosed his own unfitness to be a leader of the people. There is nothing to be surprised at if such men create a split among the people through their sophistry which is now being passed for sound opinion by many.

92. In criticising the vernacular contemporary (*the Abhyudaya*) of Allahabad in connection with its article on the Congress the *Hitvarta* [Calcutta] of the 3rd December has the following:—

BANGABANDHU,
Nov. 30th, 1908.

From the time that the Congress entered the field of practical work instead of confining its functions to mere deliberations, Messrs. Mehta, Ghokale, Malviya and their party have become alarmed. The flow of the streams of

HITVARTA,
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HITVARTA,
Dec. 3rd, 1908.

HITVARTA,
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self-respect and patriotism dates from the day that the *boycott* and the *swadeshi* took root in the country. Some wrong-headed persons have sometimes resorted to violence, but on the whole the streams have done good to the people. It is no doubt the duty of every Indian to put down violence, but this does not necessarily mean that the new ideas just in the process of growing should be nipped in the bud. With the development of patriotic ideas and public opinion, the country would be benefited more and more, but the ensuing Congress at Madras has decided to disregard public opinion altogether.

Referring to Sir Phirozeshah Mehta's letter to Babu Bhupendra Nath Basu on the impossibility of having a united Congress the paper points out that if the thirty crores of the Indians had joined to give their support to the Congress, they would have made even the gods yield not to speak of any Government. But such is not the case with the ensuing Congress which therefore vainly professes to represent the opinion of the people at large.

As every person has equal right with the leader, there is no reason why certain classes of people should be excluded from the Congress.

So long as the Moderates will not accept the four Calcutta Resolutions without any modification the public would not join the Congress. If the Abhyudaya really wishes to have a Congress represented by all the people it should give better counsels to Sir Phirozeshah Mehta.

SANDHYA,
Dec. 4th, 1908.

93. The *Sandhya* [Calcutta] of the 4th December, writing of the split in the Congress camp, says that Moderates and Extremists hold much the same views, and they differ only in the language they employ. For example:—

(1) The idea of boycott was first publicly suggested by Mr. Lal Mohan Ghose at a small gathering at Dinajpur, and was subsequently taken up definitely by Mr. Surendra Nath Banerji as the form which the protest against the Partition should take. Then again at the Town Hall meeting of the 7th August 1908, Rai Narendra Nath Sen Bahadur proposed the boycott resolution; the idea had the support of Messrs. Gokhale, Wacha, Tilak and Khare at the time, as may be gathered from a Bombay correspondent's letters in the columns of the *Bengalee* at the time. Bepin Chandra Pal, Upadhyaya and Arabinda, all got the idea of boycott originally from the Moderate leaders—indeed Surendra Nath Banerji and Rai Narendra Nath Sen Bahadur were the pioneers of the movement of Bengal. The practice of picketing as an accompaniment of the boycott was also at first taught to Bengali boys by the Moderates, and Messrs. Surendra Nath Banerji, Krishna Kumar Mittra, J. Chaudhuri and Bhupendra Nath Basu made half-a-dozen and more speeches on this question at Collège Square.

(2) Then again *swaraj* was a term unknown to Bengali political vocabulary, until Mr. Naoroji popularised it in his speech in the last Congress. As to the interpretation of this term, while the Moderates held it to mean self-government on Colonial lines, the Extremists, holding that Colonial self-government was practically an unrealisable aspiration, declined to limit their aspirations at all, and declared for complete national freedom.

The difference between Moderates and Extremists, which arose originally over the meaning to be attached to this term *swaraj*, was accentuated later on by the squabble over the proposed election of Mr. Tilak to the chair of the Congress.

(3) The idea of national education is supported not by Extremists alone—witness the constitution of Bengal National Council of Education.

4) The partition of Bengal is and has been condemned by all shades of public opinion.

In fact, the point is that no party, Moderate or Extremist, harbours any feelings of genuine hatred to Government, such as may hurt it at a vital point. Surendra Babu, Bhupendra Babu and Mr. Chaudhuri will compose their differences with the Extremists, if only they are appealed to, in right earnest, to that effect. The real difficulty of the situation lies in the Government policy of *Divide et impera*. It is this policy which is preventing Mr. Bhupendra Nath Basu and Mr. A. Chaudhuri from openly breaking loose from Government House influences.

The way out of the present difficulty lies in either suspending the sittings of the Congress for a time and refraining from all kinds of political

agitation for some period, or in effecting a complete unification of the two parties—Moderate and Extremist. Let the two parties have a common leader, says Mr. Surendra Nath Banerji; and let them attend Congress at Madras as a party with common views, foregoing if necessary the right to insist on the acceptance of the four Resolutions of the Calcutta Congress by the Madras gathering. Let it in any case be made apparent that, when in trouble, all Bengalis are one, without any difference between Extremist and Moderate.

94. Speaking of Congress politics and under the sub-heading "Necessity for union," the *Basumatî* [Calcutta] of the 5th

Congress parties.

December briefly summarises every phase of the

Congress situation, and observes that at a recent meeting of Congress-men at the *Amrita Bazar Patrika* office, Calcutta, Babu Bhupendra Nath Basu proposed that the leaders of the Moderate party in Bombay, Madras and other places should accept the *swaraj*, *swadeshi*, boycott and National education resolutions as they were originally adopted in the Calcutta Congress, and that a committee should be framed of members of the both parties, and that on their binding themselves in the above sense the Nationalists would join this year's Congress. The paper says that Sir Pheroze Shah Mehta stood in the way of such a union. Obstacles were placed in the way of a union. The recommendations of the Bengal Moderates were not accepted. But the insult—the lashing could not penetrate their deep skin. They decided to join the Congress, and besides asked the Nationalists to join and attend the Congress, sacrificing their self-respect and trampling under foot their jealously preserved opinion on the principle of "kissing the hand that strikes." Speaking particularly of Sir Pheroze Shah Mehta the paper observes that his words are as worthless as they are hateful. That forgetting the guiding principle of the Congress after holding the Congress so many years, he should attempt to destroy the national unity and make "brothers live apart" is a thing worthy only of an enemy of the nation like Sir Pheroze Shah Mehta. Well-wishers of the country cannot conceive such an idea. The paper also points out, that according to Pheroze Shah Mehta, the Liberals and Conservatives in India ought to have separate Parliaments of their own. The writer seems to be of opinion that such an idea is preposterous.

95. Seeing that Sir Pheroze Shah Mehta's letter, in reply to Babu

How the Congress is to be kept alive. Bhupendra Nath Bose, has blighted the hope of having a single Congress for the Moderates and

Extremists, the *Bihar Bundhu* [Bankipore] of the

5th December calls on the Nationalists to lose no time in trying to keep the Congress alive by holding a separate meeting, for the National leaders however differing in their views about other matters, are at one regarding the four Resolutions (boycott, *swaraj*, *swadeshi* and National education) passed by the Calcutta General Congress. It therefore behoves the National leaders to hold their Congress on the very day that the Conventionalists are going to hold theirs. Babu Mati Lal Ghosh, the aged editor of the *Amrita Bazar Patrika*, or Babu Aswini Kumar Dutt of Barisal should be elected to preside and no fees not absolutely necessary for the expenses need be levied from the representatives. If the speeches delivered at the Congress be in English, a verbatim translation of the same in the different vernaculars should be distributed in the different parts of the country, and care should be taken to see that the national work, instead of being confined to the few days that the Congress sits, be extended throughout the year. The Congress should appoint such volunteers as are willing to go about in the country and preach its doctrines to the people in their own language explaining the present situation in accordance with the advice of the G. O. M. of India, Mr. Dadabhai Neoroji, for no public measure can be carried out without its being supported by the people whom it affects. That the so-called Moderates have left no stone unturned from behind the curtain of "creed" must have been evident to the readers of the *Kesari*. Such being the case why should no efforts be made to keep the old Congress alive? Any indifference at this moment on the part of the Nationalists in the discharge of their duty would be a serious block to their future career. The so-called Moderate leader Mehta could not have his own way last year because of the presence of the Lion of India (Mr. Tilak) at the Surat

BASUMATI,
Dec. 5th, 1908.

BIHAR BUNDHU,
Dec. 5th, 1908.

Congress ; but to-day our chief is far beyond the seas. * * * It is therefore incumbent on the Nationalists to devise the best method of keeping the old Congress alive.

BASUMATI,
Dec. 5th, 1908.

96. Speaking of the rules of conduct which all those who comprise the audience and attend the forthcoming Congress must strictly adhere to, the *Basumati* [Calcutta] of the 5th

December sarcastically observes that there is no mention in the rules whether the audience will be allowed to cough and laugh. The paper is very hard upon Sir Pheroz Shah Mehta and Dr. Rash Behari Ghose, and does not approve of the idea of excluding high-school boys from the Congress *Pandal*. It says further that the stipulation that the college students will be allowed to attend with their Principal's permission, is another name for prohibition, for they will never get such a permission. The writer finally exclaims:—"Is this a Congress or a *muzlis* (assembly) of slaves?"

BASUMATI,
Dec. 5th, 1908.

97. The *Basumati* [Calcutta] of the 5th December publishes a cartoon, in which a female figure bearing a trident with a pennant inscribed "unity" is represented as knocking at the door of the Congress, while a fat dog at the door with a human face having spectacles on and with a Parsi hat lying at his feet, evidently representing Sir Pheroz Shah Mehta, is shown as barking at her. The letter-press is as follows:—

SANDHYA,
Dec. 1st, 1908.

"The goddess of Unity: I am come. Let me in.
The fat dog—Bow-wow-wow."

HITAVADI,
Dec. 4th, 1908.

98. In noticing the deputation of Kalighat priests that waited on Sir

The Kalighat priests and Sir Andrew Fraser to offer farewell blessings to him on behalf of the goddess Kali, the *Sandhyas* [Calcutta] of the 1st December says that it looks as if the *sebaits* of the goddess will drag the goddess herself within the region of politics and speaks sarcastically of their action in the matter.

BASUMATI,
Dec. 5th, 1908.

99. The *Hitavadi* [Calcutta] of the 4th December has the following:—

The proposed memorial to Sir Andrew Fraser. The public has very little connection with those who have pleased Sir Andrew Fraser on the eve of his departure, by singing his praises and with

those who are now paying donations for preserving his memory. That is why this attempt at preserving his memory cannot be said to be a token of the regard of the public, although it may be a right thing in the formal way. For five years Sir Andrew remained here as our all powerful lord, but it is a matter of regret that in no work could he appeal to the hearts of the people.

100. The *Basumati* [Calcutta] of the 5th December thus describes the departure of Sir Andrew Fraser:—On the morning of Tuesday last the late Lieutenant-Governor left Calcutta for good. On the occasion of his departure the old Howrah Station was beautifully decorated and the platform was covered with red cloth. On the way as well as on the platform police men and soldiers were strongly in evidence, and on the platform were present many Europeans and Indians of high position, Sir Andrew Fraser shook hands and exchanged greetings with all present there. Lastly the last bell was rung and the train steamed off. Sir Andrew Fraser left this country for good and we wish him a safe voyage home.

BANKURA DARPAH,
Dec. 1st, 1908.

101. Referring to the statement of the London *Daily Telegraph* that the purdah women of India are the worst antagonists of the British Government, the *Bankura Darpan* [Bankura] of the 1st December writes:—

The remark shows the dense ignorance of the writer in the *Daily Telegraph*. Our ladies are not in favour of anarchy. Like the British suffragists they do not demand any political privileges. But they have sympathy for all good work and they are well-wishers of Government and the country. We make bold to say that, not to speak of women, even our men bear no grudge against Government. The pious Hindus always wishes the good of the Government. True, many people criticise the arbitrary acts of some officials and point out the defects in the administration, but they do not wish ill to Government. People of all classes are deeply pained at the behaviour of some insolent youths, and earnestly wish for peace.

102. Referring to Lord Roberts' statements on British armaments in the House of Lords, the *Dainik Chandrika* [Calcutta] of the 2nd December briefly notices the present state of affairs in the Upper House. The paper says that

Lord Roberts in the House of Lords.
the English people do not want two Houses of Parliament, and that ere long there will be enough of political strife. The welfare of India will remain in the hands of Lord Morley and his advisers, and the Parliament and the Cabinet will be busy with European politics and the House of Lords. The writer deplores the fate of India.

DAINIK CHANDRIKA,
Dec. 2nd, 1908.

103. The *Prasann* [Kutwa] of the 4th December writes:—

Zadkiel on India in 1909. The essential part of the forecast on India in 1909, which the famous astrologer, Zadkiel, has published is this: There will be murders, *su'm* and tyranny in India and there is a probability of widespread agitation. A party of men will show signs of violent opposition to the Europeans and British administration like lunatics. There is a possibility of danger to the Viceroy. A spirit of revolt will spread among the Indians, and the Indian Army. The future of India is not hopeful; unrest will exist and agitation will continue. There is a probability of a breakdown of the Viceroy's health and his resigning office. Zadkiel has not done well by publishing this forecast. This may intensify the misgiving in the official mind.

PRASANN,
Dec. 4th, 1908.

104. Commenting on the growing tendency of certain Anglo-Indian journals to alarm the rulers and the public by

False rumours. publishing false rumours, the *Hitavadi* [Calcutta] of the 4th December says:—A man in a Police officer's house is pelted with a stone, and the *Englishman* at once goes on to publish that the man is seriously wounded with a dagger and is lying in a precarious condition in the hospital. Three men are arrested on suspicion at Burdwan, and the Calcutta papers at once give out that they have admitted that they intended to assassinate His Honour the Lieutenant-Governor, and that shots, powder and revolvers have been found on their persons. But later on this news proved to be false. There is a slight substratum of truth in these two cases, but the Barrackpore bomb affair is altogether a fable. Nothing is the matter, and yet the *Empire* publishes in big types that bombs were thrown at Europeans at Barrackpore. Our contemporary again got this information from a reliable source, and his inquiry proved satisfactory, though he does not say what the reliable source was. Much injury is being done to the country by this class of newspapers. Is there no remedy against these papers?

HITAVADI,
Dec. 4th, 1908.

105. Referring to the letter of a correspondent named E. N. Dixon,

Inflammatory correspondence in the *Englishman*. published in the *Englishman* in which the writer expresses his indignation that such a light punishment as ten years' rigorous imprisonment should

have been passed upon Jitendranath Roy Choudhury, the youth who attempted to assassinate Sir Andrew Fraser, and suggests that such criminals should also be flogged in addition, the *Daily Hitavadi* [Calcutta] of the 5th December observes:—The correspondent forgets that laws were not made from a vindictive motive. It is a pity that such flowers should be born to wither in the wilderness, instead of finding a seat on the Legislative Council. But jesting apart, we ask the authorities whether or not such publication excites race-feeling. Why, then, do they not take notice of such things?

DAILY HITAVADI,
Dec. 5th, 1908.

106. The *Basumati* [Calcutta] of the 5th December, in noticing Mr.

Mr. Nevinson's article on "British Rule in India for 50 years" in the London "Daily News," highly commends him for his clear insight into the situation,

and his knowledge of the real situation of the country after the Sepoy Mutiny. The paper is entirely of the same opinion with Mr. Nevinson, that the introduction of severe repressive measures after the Mutiny was the gravest blunder ever made. It goes on to say that it was a false step, and a false step once taken can never be retrieved. It did much to widen more and more the gulf between the rulers and the ruled. Its painful memory is still rankling in the hearts of the people after the lapse of 50 years. The lessons derived from past history should not be forgotten.

BASUMATI,
Dec. 5th, 1908.

The attempt to fix the responsibility on 200 millions of Indians for the outbreak of a handful of sepoyas was a serious mistake, and the writer agrees with Sir H. S. Cunningham in thinking that the Executive officials have learnt two lessons from the Mutiny, viz.—(1) that they are utter strangers to the temper, faith and sentiment of the 20 millions of people, and their acts result in creating unforeseen situation; and (2) that whether in politics or in administrative work, they should be above whims. The writer emphasises the significance of such lessons as a warning against the new weapons about to be forged for the suppression of present discontent in the country.

Speaking on Mr. Nevinson's comments on the Queen's Proclamation, the writer observes that though the policy underlying it was admitted by Lord Lytton, Lord Ripon and Lord Dufferin, it was practically denied by Lord Curzon's peculiar interpretation. This great Message, which was thought to be the bulwark of the people's right and fellow-citizenship within the British Empire, suffered in the estimation of the educated Indians. The writer also suggests that the appearance of the Extremists in the field was due to the queer construction of the Queen's Proclamation by the late Viceroy. The writer, in dealing with Mr. Nevinson's admission that though much has been done for the benefit of India during these 50 years, yet most of the pledges given in the Message stand unredeemed, invites the attention both of the Government and the people to consider this point. Further, he supports Mr. Nevinson's statements by quoting from an article of Mr. S. K. Ratcliff, in the London *Daily Chronicle*, and points out that there cannot be a more vigorous attack on the officials than what is embodied in this.

In the recent Message of the King-Emperor the writer has found new rays of hope, but complains of the utter lack of sympathy as displayed by the officials. He is of opinion that so long the officials do not feel for the people committed to their charge, so long the people are not treated in the proper way, no reform will be of any real value.

BIHAR MITRA,
Dec. 5th, 1908.

107. The *Bharat Mitra* [Calcutta] of the 5th December relates the result of the interview between Mr. W. T. Stead, editor of the *Review of Reviews* of England, and

Lala Lajpat Rai in which the latter has recounted what he considers the Viceroy should do to restore peace in the country and gain the confidence of its people.

BIHAR BANDHU,
Dec. 5th, 1908.

Ibid.

The *Bihar Bandhu* [Bankipore] of the same date also publishes the same.

BIHAR BANDHU,
Dec. 5th, 1908.

108. In giving an account of the proceedings of a meeting of the *Kashi Nagri Procharini Sabha* (Benares), on the subject of compiling a comprehensive dictionary of the Hindi language, the *Bihar Bandhu* [Bankipore] of the 5th December draws attention to the proposal of the Executive Committee to apply to the Governments of Bengal, the United Provinces, the Central Provinces and the Punjab for a contribution towards the cost of the undertaking, and for nominating a member by each of these Governments to the Executive Committee of the *Sabha*, and endorses the views of a London correspondent pointing out the mischief likely to be caused by such a course, for Government contribution may bring in Government interference which would be simply fatal to the interest of the *Sabha*, since, the paper says, that supposing a political leader visits or is invited to the *Sabha* on account of his love for Hindi, the *Sabha* may become an object of suspicion on the one-sided report of the spies of Government.

SUNDAYA,
Dec. 5th, 1908.

109. In a leading article the *Sandhya* [Calcutta] of the 5th December severely condemns the alleged change in the political views of Rai Narendra Nath Sen Bahadur. It was he who first preached the boycott in Bengal, though at present he is vehemently against it. He welcomed Mr. Tilak on the occasion of the *Sivaji* festival, but now he has thrown him overboard. It was he who proposed picketing and social control for the success of the boycott. His chameleon-like behaviour, his abuse of Lord Dufferin and misunderstanding with Mr. Hume—all this excite laughter. He now loudly condemns the

Rai Bahadur Narendra Nath Sen, change of political opinions.

o-called seditionists. But what was he in his youth? He thus wrote in his paper, the *Indian Mirror*:—

“Whatever be the upshot of this case (the *Bangavasi* sedition case), we for one, and all the honourable members of the Indian Press, will go on criticising measures of Government without fear or favour or regard of consequences.”

But he has now forgotten all his former utterances. Fie, fie! Babu Narendra Nath has thoroughly disgraced himself. Let him not disgrace others.

110. The *Basumati* [Calcutta] of the 5th December narrates how a short while before the boat of Mukunda Das, the *Swadeshi jatrawalla*, on the Meghna, was searched by the police, a song was sung on board to the following effect:

“When this raft of ours which has been floated in the mother's name sink, the universe itself will sink. We have the mother at the helm of this raft of ours of the new spirit, and so can afford to despise tempests. As we are plying it when the tide is again full in the long-dead river, there is no risk of its getting stranded.”

BASUMATI,
Dec. 5th, 1908.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 12th December, 1908.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 12th December 1908.

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II.—HOME ADMINISTRATION.

(a)—Police.

1234. The *Amrita Bazar Patrika* says:—

"Carte-blanche" given to the already done to the cause of peace and order by the police.

'carte-blanche' given to the police in the name of suppressing anarchism, has perhaps been realised by the rulers and the ruled. One Ram Chunder Vithoba Wagh, an *ex*-police constable, has just been sentenced to four months' rigorous imprisonment by the City Mamlatdar of Poona for having given false information to the authorities to the effect that certain persons named were preparing bombs, at the instigation of Mr. Tilak and on payment by him, for use against certain authorities. Such instances should show to the authorities the unwisdom of indiscriminate arrests and house-searches. As in Bengal so in the Bombay Presidency, with Madras closely following on their heels, the police would seem to be on the *qui-vive* for whatever might be whispered into their ears or conveyed to them by anonymous correspondents and to act at once on them. We believe the conviction of Ram Chunder Vithoba Wagh would warn all, who from motives of gain, malice or notoriety, would not shrink from implicating innocent persons. Such persons, on this side of India, when found out, need also be prosecuted."

1235. Referring to the proposed special measure for dealing with political offenders, the *Bengalee* writes:—

"As friends of peace and advocates of reform, the general public view with misgiving and alarm the intended re-inforcement of the authority of the police by unlimited powers to ferret out culprits from places where none exist and, in the case of the less scrupulous members of the force, to manufacture evidence, and to embroil the innocent. The power with which they are armed even now and the indulgence with which they are treated by the Government have already placed them beyond the reach of public opinion and criticism. The public will have a just cause for alarm if on the top of all these they are equipped with special powers for the detection and investigation of crime and are freely permitted to do as they like with peace-loving and law-abiding citizens. It has been proved to demonstration that the seditious movement is a sporadic movement, with which the large majority of moderate, influential, educated and cool-headed citizens have no sympathy. That, to our mind, is a convincing reason why the Government should not introduce by special legislation an aggravated form of police rule, which is likely to react with greater force on the Government which initiated it, and will act as a fresh source of irritation to the general population. We fully trust that the Government will do nothing in a hurry that it may be necessary for it to repent at leisure. The best remedy for these political evils is, we submit, not an all-powerful *police*, but a well devised and sympathetic *policy*."

1236. According to the *Mussalman* certain Hindu gentlemen and Police

An appeal to the Lieutenant-Governor. officers are said to have interfered with the last *Id* prayer in the village of Joypur. A petition,

which the Muhammadans submitted to the Sub-

divisional Magistrate praying for an enquiry into the matter, is lying with the police without any action being taken. The police themselves are implicated in the alleged crime, and the Subdivisional Magistrate has committed a great blunder by entrusting the very police with the enquiry. The delay has reached a scandalous length, and the journal invites the serious attention of His Honour Sir Edward Baker to this case, and hopes His Honour will at once order a judicial enquiry into the matter, and thus win the gratitude of the Muhammadans alleged to have been oppressed.

1237. The *Bengalee* draws the attention of the authorities to the current belief that if a man has an enmity with another *Swadeshi* and private revenge. man, he has only to bring some sort of a *Swadeshi* case against the latter for the police and the executive to be in a hurry to lend him their powerful support. The belief may or may not be well founded, but the journal readily believes that it is not every police or executive officer who

AMRITA BAZAR
PATRIKA.
3rd Dec. 1908.

BENGALEE.
4th Dec. 1908.

MUSALMAN.
4th Dec. 1908.

BENGALEE.
5th Dec. 1908.

will allow himself to be made an instrument for the satisfaction of a man's private and personal grudge. Nevertheless the fact that there is this belief ought to put officials, both police and executive, on their guard. In any *Swadeshi* case about the first thing they ought to enquire into is whether the parties have usually been on good terms. If they have not been, it would not be an unfair presumption against the complainant that his case is at best suspicious.

(b) — *Working of the Courts.*

AMRITA BASAR
PATRIKA,
2nd Dec. 1908.

1238. In giving a brief *resume* of the Midnapore bomb case, the *Amrita Basar Patrika* begs that His Honour Sir Edward Baker will be pleased to send for the record of the

A word to Sir Edward Baker. case to see if the people have just complaints, and, if so, what can be calculated to reassure the public mind and remove the prevailing unrest. The journal also suggests that the three accused who have been committed to take their trial at the Midnapore Sessions Court, should be tried in a jury district by an experienced Judge. If adopted, this procedure would allay public feeling and benefit both the rulers and the ruled.

BENGALEE,
3rd Dec. 1908.

1239. The *Bengalee* is strongly of opinion that the three accused who have been committed to the Sessions for trial in connection with the Midnapore case, should not be tried by the Sessions Judge of Midnapore, but that a Special Judge should be deputed to hold the trial. The journal has nothing to say against Mr. Forrester personally. But it is doing him no injustice to say that as a local officer he is likely to be imbued with local ideas, perhaps prejudices. It hopes Sir Edward Baker will give the matter that consideration which it so eminently deserves.

AMRITA BASAR
PATRIKA,
3rd Dec. 1908.

1240. The *Amrita Basar Patrika* has the following:—

The special measures. "Five years' rigorous. This is the sentence passed by the first Assistant Resident at Secunderabad on the man who was placed before him by the police on a charge of talking sedition to his fellow-passengers, between Alwal and Bolaram stations, on the Nizam's Railway. And still they call for 'special measures' to cope with the crisis, as they say! Does not this one case show that the authorities possess sufficient, and more than sufficient, powers to deal with offences of this kind?"

(d) — *Education.*

BENGALEE,
3rd Dec. 1908.

The University and the Law Colleges.

1241. The *Bengalee* considers it useless to disguise the fact that the recommendations of the Syndicate for the disaffiliation in law of the Midnapore College, the Bihar National College, and the Tejnarain Jubilee College has produced a most painful impression, and has filled the public mind with considerable anxiety as to the future of legal education in Bengal. There is a singular unanimity of public opinion in regard to this matter, and it is urged that the Syndicate should lay down the conditions of affiliation before the Colleges are disaffiliated in law.

(h) — *General.*

HINDOO PATRIOT,
2nd Dec. 1908.

1242. The *Hindoo Patriot* offers a cordial welcome to the new ruler of Bengal who does not come as a stranger but returns

Sir Edward Baker. to the scene of his former labours, having gained laurels in higher spheres of public duty. The advent of Sir Edward Baker has raised immense expectations in the public mind. He may not be able to give universal satisfaction, but this much is certain that during the next few years, Government will be carried on on the highest principles of justice and righteousness. It is hoped that his strength of character will not descend into harshness or undue severity. Let him use a heavy hand in suppressing anarchy and disorder, and employ all means for evolving cosmos out of the present chaos, but let not the law-abiding classes of the people suffer by any restriction of their rights. The journal trusts it will never be said of Sir Edward Baker that his strong purpose made him self-willed or indifferent to the voice of public opinion.

1243. The *Bengalee* congratulates Sir Edward Baker on the admirable speech he delivered at the St. Andrew's dinner.

Sir Edward Baker.

BENGALEE,
2nd Dec. 1908.

His Honour rightly thought that it was not for him on that occasion to make a political speech. No doubt he has disappointed those who expected him to make a speech denouncing everybody and everything in this country that is Indian. But such disappointment there will always be. For the rest, every word that His Honour uttered was appropriate to the occasion. So far as the Indian public are concerned, they are well-nigh tired of speeches. What they now want is deed. It is sincerely to be hoped that Sir Edward Baker, whether he makes any speeches or none, will initiate a change of policy in the administration. That and not speeches, however sympathetic, is what is needed. The sympathy that shows itself in deed is the sympathy that appeals to the heart.

1244. In according Sir Edward Baker a hearty welcome to the Lieutenant-

The new Lieutenant-Governor of Bengal.

Governorship of Bengal, the *Behar Herald* hopes that during his tenure of office all invidious distinctions between classes and races will cease, and

that in all his doings, His Honour will be prompted by feelings of justice and fair play, and not of vindictiveness against the Bengali race generally for the faults of a few.

1245. According to the *Indian Mirror* the root-cause of the present

The causes of the present unrest. How to restore peace to the land.

unrest was a little discontent which rapidly grew into one thing and another until it culminated among a section of the people, who are the most susceptible to evil influence, in the cult

of anarchism. In dealing with the unrest, the Government was naturally compelled, in the interests of public peace, to resort to some repressive measures. Each repressive measure, in the shape of a police circular or a criminal prosecution, gave further opportunities to the disaffected band to propagate their dangerous doctrines and sow the seeds of disloyalty broadcast among the population. If a refractory school boy was birched for rowdy conduct, he was immediately set up as a national hero. It is no wonder therefore, that discipline in schools was soon destroyed and juvenile hooliganism became the order of the day. Seditious writings and speeches came in galore, the old leaders were replaced by youthful firebrands; reason and wisdom left the ranks of a section of the people; and the country became surcharged with the poison. There was a time when the Bengali would have fainted at the mention of anarchism. The change which has come over him (speaking of the anarchist species only) has been shocking to a degree.

There can be no question that crime should and must be repressed. Whatever be the causes of the unrest, there can be no justification for defiance of the law and authority of the land. Since the evil has arisen, it must be put out of existence. Along with repression of crime, there should, however, be conciliation of the people by the gradual removal of the causes which have contributed to the unrest. If there have been any mistakes in the past, let those mistakes be rectified. No human institution is free from errors. A Government that has to deal with so many hundred millions of people, forming more races and nationalities than are to be found in the rest of the world, must naturally fall into mistakes now and again. Rectification of a mistake implies no indignity; it enhances, on the contrary, the nobility of nature. Therefore, as the Government proceeds to put down sedition and lawlessness with a firm hand, which it must do in the interests of the community in general, it should also shape a policy which, while rectifying the mistakes of the past, will prevent any fresh mistakes in the future. Those who are engaged in the campaign of sedition should note also that their action is repugnant to the mass of their sober-minded countrymen. On no account can lawlessness and violence be tolerated in the land.

1246. The *Hindoo Patriot* says that those who hitherto had an impression

Sir Andrew Fraser at the St. Andrew's dinner.

that Sir Andrew Fraser inaugurated in the country a reign of repression and coercion will find from

his speech at St. Andrew's dinner that he had always been a friend of the people, and was always in sympathy with the legitimate aspirations of its countrymen.

BEHAR HERALD,
8th Dec. 1908.

INDIAN MIRROR,
8th Dec. 1908.

HINDOO PATRIOT,
16th Dec. 1908.

AMRITA BAZAR
PATRIKA,
7th Dec. 1908.

1247. The *Amrita Bazar Patrika* says:—

Sir Andrew Fraser.

“Sir Andrew Fraser denies having told a friend that he had not been loyally served by some of his subordinates. It is quite possible his friend misunderstood him. But all the same there is no doubt that his subordinates did not all serve him as loyally as they might have done. Sir Andrew Fraser denies having been badly served by his subordinates. But the friend who attributed the statement to him meant him well. And we also meant him well when we published it. What the friend, alluded to above, evidently meant was that Sir Andrew was not responsible for all the blunders committed in his name. But is Sir Andrew Fraser willing to take upon himself the responsibility of the deplorable action of his subordinates in connection with the Midnapore case? Sir A. Fraser was led to believe that a nest of conspirators had been discovered in the town of Midnapore, with the result that a large number of leading men of the locality were subjected to the horrors of a criminal prosecution and incarceration in jail. Sir A. Fraser was no doubt morally convinced of their guilt. At last, when the Advocate-General was sent to conduct the case, it transpired that it had no legs to stand on. Our masters are all able, honest, and well-meaning. But our misfortune is, that there are practically as many irresistible masters as there are officials in India. The partition of Bengal caused great discontent. This was immediately found out by our shrewd rulers. Then an enquiry was made as to who was the author of the blunder when every one denied its authorship. A said that it was B who had done it, and B said that it was C who had done it. And the point yet remains unsettled.”

VI.—MISCELLANEOUS.

INDIAN MIRROR,
3rd Dec. 1908.

1248. The *Indian Mirror* declares that, considering all that has happened of late, unless the people heartily co-operate with the Government in maintaining loyalty and

How to put down sedition. putting down sedition and crime, the consequences will be most lamentable. The vast majority of the people are loyal, and that being the case, it is intolerable that the whole community should be disgraced and should have to suffer on account of the misdoings of a few people. The first duty of the people is to set their faces against sedition in every form. Sedition is propagated by writings and speeches, and it is the duty of the people to shun such papers and to avoid such meetings as are antagonistic to the Government. Parents and guardians should do all they can to prevent their children or wards from taking part in political agitation of any kind and assist the authorities in suppressing sedition.

AMRITA BAZAR
PATRIKA,
4th Dec. 1908.

1249. Commenting on the letter of “Civis” in the *Pioneer* re the difference between Moderates and Extremists, the

Moderates and Extremists.

Amrita Bazar Patrika writes:—

“He is quite right when he says that there is practically no difference between the two. Both abhor and condemn methods of anarchy. Both are for self-government within the British Empire and constitutional means of agitation. There is thus practically no difference between them.

“Yet, in the opinion of ‘Civis,’ there is a difference between them, and it is of a fundamental character. The ‘Extremists,’ says he, ‘do not advocate illegal means; they do not even advocate passive resistance, etc.’ But then they will not go against the ‘letter,’ while the ‘Moderates’ will not do anything which is opposed to the ‘spirit,’ of the law, or even the wishes of the law-makers. The ‘Extremists’ will advocate the boycott of foreign goods, the development of industries and education on national lines, and even the giving up of honorary posts held under Government; while the ‘Moderates’ will fight shy of them. In other words, it is the four Calcutta Congress Resolutions of 1906 that differentiate the two parties.

“These Resolutions advocate more of self-reliance than of self-dependance. The ‘Extremist’ thinks that, in order to regenerate the nation, the people should rely more on their own resources than on those of the rulers; the ‘Moderate,’ on the other hand, will look up to Government without making any effort to improve himself. As the writer happily puts it,—the ‘Extremists’

want all that the 'Moderates' pray for, but they desire to have something more. He thus pays a compliment to the 'Extremists.' He further says that the Moderate is 'cautious,' that is, he will not move, while the 'Extremist' is 'restless,' that is his watchword is, 'deed and not word.' 'Civis' might perhaps have pointed out the difference between the two in another way, namely, while one begs, the other thinks that a beggar is never respected. Our conviction, however, is that there are no two such parties in India, as the 'Moderate' and the 'Extremists.' As a matter of fact, a 'Moderate' is sometimes an 'Extremist,' and an 'Extremist' sometimes a 'Moderate.' It is all a matter of 'different temperaments,' as 'Civis' remarks."

OFFICE OF THE SPECIAL
BRANCH,
41, PARK STREET,

The 12th December 1908.

G. C. DENHAM,
Spl. Asst. to the Depy. Insp. Genl.
of Police, Crime and Railways, Bengal.

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